The Psychology of Mindfulness Meditation

by

Jack Murray Kornfield, A.B., M.Ed.

DISSERTATION

Presented to

the Humanistic Psychology Institute

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

in

Psychology

"Do not believe in what ye have heard; do not believe in the traditions, because they had been handed down for many generations; do not believe in anything, because it is rumoured and spoken by many; do not believe merely because a written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely the authority of your teachers and elders. After observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it, practice it and live up to it."

The Buddha in the _Kalama Sutra_
(Kantipalo, 1973)

This dissertation was prepared for presentation to, and accepted by, the following committee:

Stanley C. Krippner, PhD

Robert K. Hall, MD

Theodore X. Barber, PhD Theodore X Barber

Date degree conferred October 7, 1977

Doctoral Committee Members:

Stanley Krippner, Ph.D.
Home Faculty - Humanistic Psychology Institute

Theodore X. Barber, Ph.D.
Chief of Psychology - Medfield State Hospital

Robert K. Hall, M.D.
Psychiatrist - Director Lomi School

Outside Reader:

Daniel Goleman, Ph.D.
Associate Editor - Psychology Today

Outside Advisors:

James Harris Jr., M.D.
Department of Child Psychiatry - Johns Hopkins Hospital

Richard Davidson, Ph.D.
Assistant Professor of Psychology - S.U.N.Y. at Purchase

ABSTRACT

This dissertation is a phenomenological study of Mindfulness Meditation as practiced in intensive retreats in the U.S.A. After a review of the literature, the author describes in detail the background, setting and instructions used to teach Mindfulness Meditation based on the Theravada Buddhist tradition. Limitations of the study are discussed and a humanistic research framework outlined which does not interfere with the clinical process of the meditation retreats.

Data was collected from over 200 students in several data pools. In Data Pool #1 students report how they feel about the retreat experience on the last day of the retreat. Data Pool #2 consists of periodic notes made by the meditation instructors which describe the experiences reported by students in frequent interviews. Data Pool #3 consists of self report questionnaires filled out by students of two week and three month retreats describing changes in sleep, eating, concentration, mindfulness and predominant as well as unusual experiences. Data Pool #4 is a general follow-up questionnaire sent to three month retreat students four months after the end of their retreat. A control Data Pool was created by giving the self report questionnaire of Data Pool #3 to a similar student population who received identical instruction and did their meditation practice for fewer hours outside an intensive retreat setting.

Data was collated and grouped by predominant experiences according to sense modality. The dissertation reports in detail unusual experiences relating to body, "energy" flow, vision, smells, tastes, emotions, attitudes, time, dreams and other unusual perceptions. Then the data is analyzed for patterns of change in the above mentioned areas and additionally in the areas of sleep, food consumption, general learning, successful and non-successful students and so forth. Comparisons are made with the control group and also with traditional Buddhist texts which describe the stages of insight which purportedly arise from Mindfulness Meditation.

Conclusions indicate that meditation is much more than a process of simple relaxation and that meditation-produced changes do not develop linearly, but rather ebb and flow. They indicate that the development of concentration leads to many of the transitory altered state experiences of meditation, while cultivation of mindfulness seems to produce more lasting personality change. The research also shows that negative affective states as well as positive ones are normal in intensive retreats, and that these negative states can be valuable opportunities for insight. Much of this dissertation charts the course of the ordinary meditator's experience, filling in a gap left by classical literature which deals only with very advanced experiences that most meditators rarely or never undergo. The control group, by recording almost no changes, demonstrates clearly that it is not the lectures, interviews, instructions nor the joining together in a spiritually-oriented group

that is the cause for changes recorded in the retreat data. Instead, the changes appear to result from the effect of the retreat environment combined with intensive meditation practice.

Comparisons were made between data collected and two traditional Buddhist meditation texts, which were appended to the thesis. Finally, suggestions for further research were made particularly, in the areas of short-term state changes, long-term trait changes and general patterns of growth resulting from Mindfulness Meditation practice.

PREFACE

This dissertation is the research component of the Doctoral Thesis evidence being submitted to the Committee.

In addition, this work is supported by my book, *Living Buddhist Masters*, which is a study of Southeast Asian Buddhism. This book, an anthropological study of current Buddhist practice has also been submitted to H.P.I. as part of my general doctoral work. Although separate from this dissertation, it is a separate and complementary background study which can be read in conjunction with this dissertation to enhance understanding of the whole field of Buddhist meditation.

Furthermore, it will be necessary for the reader to have familiarity with the following works, the better to understand this research:

Sayadaw, M. The progress of insight. Kandy, Ceylon: Forest Hermitage, 1965.
Goldstein, J. The experience of insight. Santa Cruz: Unity Press, 1972.
Goleman, D. Meditation and consciousness: An Asian approach to mental health. American Journal of Psychotherapy, 1975, 30 (1), 41-54.

also helpful will be:

Nyanamoli, B. The path of purification. Berkeley: Shambhala, 1976.
Nyanaponika, T. The heart of Buddhist meditation. New York: Weiser, 1962.
Nyanaponika, T. The power of mindfulness. Santa Cruz: Unity Press, 1972.

DEDICATED TO MY MOTHER AND FATHER

WHO

ALWAYS WANTED ME TO BE A DOCTOR

ACKNOWLEDGEMENTS

Of the many people who have aided in my understanding of the mind and meditation, I must especially single out Achaans Chaa, Sumedho, Asabha, Jumnien and Dhammadaro, my chief teachers; also Joseph Goldstein, Sharon Salzberg, Ram Dass, and all of the others who have helped to bring the Dharma to the West.

I am also grateful to the professionals in this field who have helped me, the members of my Doctoral Committee and advisors and also Daniel Brown, Stan Grof, Joan Halifax-Grof, Stella Resnick, Richard Heckler and other good friends who have supported, critiqued and at times inspired my work.

TABLE OF CONTENTS

TABLE OF CONTENTS (Cont.)

LIST OF TABLES

Chapter 1

THE PROCESS TO BE STUDIED / BACKGROUND

A. Personal Background

Over approximately a six year period from 1967 to 1972 I spent time in Southeast Asia, primarily in the country of Thailand, but also in Laos and Burma. During these years I became acquainted with and then studied and practiced as a monk a system of meditation and mental health that is basic to the Theravada Buddhist tradition. This practice is called Vipassana or Insight Meditation and a number of approaches to this practice are detailed in my book: Living Buddhist Masters (Kornfield, 1976). On returning to this country in 1972 I became a graduate student of Western psychology and in 1974 began to teach this form of meditation in intensive retreat settings. The practice of this meditation as taught in intensive retreats is the subject of this study.

B. Historical Background

Theravada Buddhism, the living tradition of Southeast Asia and Ceylon, is a religion and a system of mental culture that stems from an early Indian school of psychology, founded by Sakayamuni Buddha in the sixth century B.C. (Narada, 1973).

Among the many Buddhist schools that arose after his teaching, Theravada is particularly characterized by a non-mystical openness (Kornfield, 1976) and for some clarity and "dryness" in its precise psychological explanations of the teachings (Narada, 1970; VanGorkum, 1973). It is also directed towards the individual understanding and

alleviation of the basic human problem of suffering and unhappiness that is inevitably a part of life (Kantipalo, 1973). The prescription of the Buddha to deal with this problem contains three classic trainings or cultivations (Nyanamoli, 1976). The first is charity, or the cultivation of generosity and social responsibility as a way to bring greater happiness into life. The second is morality or cultivation of virtuous speech and action. This is simply expressed as practicing: not killing, not stealing, not lying, not committing sexual misconduct, and refraining from intoxicants. This is later refined to include practices of action and speech based only on the mental states of love, generosity and wisdom.

The third type of training or cultivation that brings happiness is a series of mental cultivations or meditations. These can be classified as two interrelated types of practice, one series of which is directed towards the concentration of mind, cultivation of the ability to fix attention and hold it on a single object (Goleman, 1972a, 1972b). These exercises on any one of a variety of objects lead to great tranquility and temporary peace of mind. Traditionally they are also used as the access exercises for a whole range of realms of altered states of consciousness (Naranjo, 1971; Nayanamoli, 1976).

Beyond concentration meditations, the other series of mental cultivations are called insight meditations. This type of practice is one where the training is directed to being attentive to the ongoing process of experience from moment to moment. In this series of exercises rather than repeatedly bringing attention back to a single object as in the concentration training, the changing objects of experience are used as meditation objects, places to focus

attention. Traditionally, this field for awareness training is divided into four parts, four classes of experience (Nyanaponika, 1962). These are:

1. Awareness of the world of form, particularly sights, sounds, tastes, smells and body perceptions such as hot-cold, hard-soft, light-heavy, etc.
2. Awareness of feelings, particularly the pleasant, unpleasant and neutral quality of mind in relation to each moment of physical or mental experience.
3. Awareness of mind objects, including thoughts, emotions, and all other mental contents.
4. Awareness of mind or consciousness itself, that aspect of mind which by definition knows as object (Goldstein, 1976; Kornfield, 1976).

Insight meditation techniques may take as their field of awareness any one or more of these four realms of experience (Kornfield, 1976). The practice is to cultivate a non-judgmental, choiceless awareness of the direct experience in the chosen field, concentrating attention on the changing process as meditation object (Goldstein, 1976). According to the Buddhist tradition, as bare attention is increasingly focused on the flow of experience without thoughts, judgment, or commentary, the meditator comes to a new understanding or insight into the nature of life. This insight is often expressed as seeing more clearly how all experience is constantly changing, how no experience can be inherently satisfying or fulfilling since it does not last but a moment, and how there is no fixed "self" to which experience happens since even consciousness is seen as a changing process. Therefore, what we are is not fixed but rather we are this orderly, changing process itself.

Working with the traditional Buddhist trainings, practicing generosity, morality, and cultivating this concentrated, choiceless awareness is the Theravada approach to solving the problem of human unhappiness or suffering. Each of the cultivations is directed to bringing happiness in a different sphere of life: generosity in the sphere of material possessions (particularly in relationship to inevitable gain and loss); morality as a cultivation that brings happiness and peace of mind in the sphere of interpersonal relations. Finally, and central to this study, are the Buddhist mental trainings, particularly the process of insight meditations which direct the practitioner to cultivate a non-judging awareness of the changing experience of body and mind. According to this tradition, when such awareness is practiced it leads to greater happiness, because developing understanding is pleasurable itself and more fundamentally because in seeing the nature of life as described in the preceding paragraph, the meditator comes to a radically new way of relating to all experience. Seeing how all things change, practicing awareness without judging or clinging, the meditator is training to flow with and accept the extremes in changes of experience while remaining in a state of mental peace or equanimity. This mental peace is the highest kind of happiness according to the Buddhists.

There is a vast literature in Buddhist tradition that describes all phases of this training in detail including the pitfalls and supposed benefits (see Lester, 1973, pp. 187-198). In addition to this literature and scholastic study of this psychology, there is a living lineage of teachers who have supposedly mastered these trainings themselves and who pass on verbally the ways of deepening

these cultivations as formal meditations and in application to daily life. Some of the most famous of these Theravada masters and their styles of practice are represented in my book, Living Buddhist Masters. It can be seen then that Theravada Buddhism, the popular religion of Southeast Asia and Ceylon contains within it a model of mental health and a system of practices to bring about this kind of happiness. Although in fact the practice of the various cultivations and meditations is usually limited to the teachings of charity and morality on the popular level, there is still found a strong though small core of teachers and practitioners of the meditations outlined in the Buddhist psychology (Kornfield, 1976). Thus, the approach to teaching and the meditations which I teach and which are the subject of this thesis come in part from the extensive literature and two thousand year old texts and instructions. More importantly they are a continuation of the style of the living tradition, the lineage of which is practiced and taught in the remaining great monasteries and meditation centers of Theravada Buddhism (Kornfield, 1976: Preface).

THE PROCESS TO BE STUDIED / PRESENT APPLICATION

The subject of study in this thesis is an evaluation of Theravada Buddhist Process or Insight Meditation as currently taught in intensive retreats in America. These retreats which can last from ten days to three months are being offered around the country by myself and also by about seven other Western meditation teachers all of whom have trained in Asian Theravadan meditation centers prior to teaching in the West. Over the past two years several

thousand American students have received instruction in these forms of meditation primarily in intensive retreat situations. There follows a discussion of the structure of these retreats.

A. Setting

Retreats are usually held in quiet rural facilities such as camps and monasteries. The retreats in this study took place in a rural California retreat center, a country camp, and two New England monasteries formerly occupied by Catholic monks (Table 1). Facilities usually include a large group meditation hall, a separate dining area, walking meditation space, and shared rooms or dormitory-like sleeping accommodations. In the case of the three-month retreat included in this study, participants had single rooms or small private cells made by subdividing larger rooms with fiberboard partitions.

B. Retreat Discipline

From the start and for the duration of the retreats, certain rules of conduct and schedule are set up for all participants. These rules, based on Buddhist precepts, include:

1. No killing of any living creature.
2. Not taking anything which is not given to one.
3. Silence, except for questions and interviews with the teachers or business with the manager.
4. Celibacy.
5. No drugs, alcohol, or any mind altering substances; and also in addition to the basic precepts.

Table 1

Dates and Locations of Retreats in this Study

Number	Dates	Town	Students
1	Jan. 28 - Feb. 15, 1975	Retreat Center; Felton, Ca.	14
2	Feb. 17 - Feb. 28, 1975	Summer Camp; Cupertino, Ca.	30
3	Mar. 19 - Mar. 29, 1975	Retreat Center; Felton, Ca.	12
4	Apr. 10 - Apr. 24, 1975	Dehon Monastery; Gt. Barrngtn., Ma.	60
5	Sep. 21 - Oct. 7, 1975	Oblate Monastery; Bucksport, Me.	35
6	Dec. 2 - Dec. 15, 1975	Oblate Monastery; Bucksport, Me.	50
7	Sep. 21 - Dec. 15, 1975	Oblate Monastery; Bucksport, Me.	65

6. No reading and no writing.
7. No mail, phone calls, no communication with the outside world.
8. Recommended: no eye contact.
9. No leaving of the retreat center grounds.

Rules 6 and 9 were modified in the middle of the three-month retreat to allow some reading of meditation books and near the retreat's end to allow "re-integration" trips to town.

C. Schedule

The typical retreat schedule followed by all participants is as follows:

4:30 a.m.	Wake-up
5:00 a.m. - 6:00 a.m.	Sitting or yoga--individual practice
6:30 a.m. - 7:30 a.m.	Breakfast
7:30 a.m. - 8:00 a.m.	Walking meditation
8:15 a.m. - 9:00 a.m.	Group sitting meditation
9:00 a.m. - 9:45 a.m.	Walking meditation
9:45 a.m. -10:45 a.m.	Group sitting meditation
10:45 a.m. -11:30 a.m.	Walking
11:30 a.m. - 1:00 p.m.	Lunch and lunch break
1:00 p.m. - 1:45 p.m.	Group sitting
1:45 p.m. - 2:30 p.m.	Walking
2:30 p.m. - 3:30 p.m.	Group sitting meditation
3:30 p.m. - 5:00 p.m.	Time for individual meditation practice
5:00 p.m. - 6:00 p.m.	Tea and fruit
6:00 p.m. - 7:00 p.m.	Group sitting meditation

7:00 p.m. - 8:00 p.m.	Evening lecture and question period
8:00 p.m. - 8:45 p.m.	Walking meditation
8:45 p.m. - 9:45 p.m.	Group sitting meditation
10:00 p.m.	Late tea

This schedule which includes five and three quarters hours of group sitting meditation, three and one half hours of formal walking meditation, two meals and two tea times is followed by all students with only slight variations. Formal sitting and walking meditation during the periods set aside for individual practice is often relaxed by new students into naps and walks but as a retreat enters its second week a majority of students use these hours for formal practice as well. Therefore it is not unusual for students during the second week of a retreat to be sitting eight or more hours a day, and walking five or six. During the middle of the three month retreat many students spent fifteen to eighteen hours per day in formal practice.

In addition, from the start of the retreat students are encouraged to practice a meditative, mindful stance toward all daily activities such as eating and bathing, and to make their meditation as continuous as possible. After a few days, students are also encouraged to cut down on sleep by continuing sitting and walking meditation after the 10 p.m. tea until they become very sleepy. To coordinate group movement, there are gongs or bells rung to signal the start and end of all group activities.

During the three-month retreat studied, the schedule for the initial two weeks was as listed above, after which group meditation

was made optional, and following this, about half of the students would sit or walk in their own rooms during a typical group activity period.

Individual fifteen minute interviews with a teacher (about which more will be said later) are scheduled for all students on every second day, usually during morning walking or afternoon "individual practice" periods.

D. Instructions

At the opening of a retreat the rules of conduct are announced, the schedule is posted, and the initial instructions in meditation practice are given. These initial instructions are supplemented by daily additions as well as by evening lectures and individual student interviews. The initial instructions involve sitting and walking exercises and meditations for use during other activities during the day. The series of instructions is recorded quite precisely in, <u>The Experience of Insight</u> and in several other books on this subject and I will repeat only the essence of them here (Goldstein, 1976; Sayadaw, M., 1972).

Instructions for sitting practice are progressive. Initially one is directed to sit with eyes closed in an erect posture and concentrate on the experience of the sensation of the breath as it passes through the nostrils, or alternately to concentrate attention on the sensation of the rise and fall of the abdomen with each breath. This is described not as a breathing exercise, but as an exercise in awareness and concentration, in which one pays as close attention as possible to how each breath is experienced. As soon as one notices that attention has wandered, the meditator is directed to let go of the distraction and again concentrate awareness on the breath sensation.

This initial concentration exercise of practicing keeping attention on a single object by returning each time it wanders is gradually expanded to develop a more free floating awareness. Over a period of several days new fields of experience are added as places to pay attention. First is breath, as stated, then breath along with all realms of body sensations, then feelings and emotions are added, followed by thoughts, memories and all other experienced mental qualities and finally sights, sounds, tastes, and smells are included as meditation objects. The student is instructed to pay attention in a clear, non-judgmental way to one object at a time by focusing on whichever experience is predominant in his experience at each new moment. Cultivating the quality of bare attention or non-judgmental awareness is the key instruction in this practice (Nyanaponika, 1962). Objects are to be noted or noticed as changing process of experience and students are directed to pay attention to how the process of their experience is happening rather than getting involved with the contents of experience (such as the origin of a sound or the particular contents of a thought train). In the initial instruction it is recommended that students learn the practice by making a series of mental notes that describe the most predominant experience of each moment as they pay attention to it. So a typical sequence of the meditation (Sayadaw, 1972) would be noted as:

In-breath

Out-breath

In-breath

Hearing (e.g. some one coughs)

In-breath

Itching (until it goes away)

Pain (e.g. knee pain until it goes away)

In-breath

Out-breath etc.

To sum up, sitting meditation starts with a concentration exercise--holding attention on the breath, and then changes to a free floating non-judgmental bare attention or <u>mindfulness</u> which notices whatever experience is most predominant in each moment.

Walking meditation is cultivated in a similar way. Initially the student is asked to concentrate solely on the sensation, the experience of taking each step in three parts: lifting the foot, moving, and placing. This is repeated step by step back and forth across a room. Later, as the field of attention is broadened in the sitting practice the student is told to be attentive in a <u>mindful way</u> to any interruptions in noticing the walking process, and as these pass to return attention to lifting, moving, or placing.

The third arena of meditation instruction covers all activities other than formal sitting and walking. These include bathing, eating, resting, etc. Here the student is instructed to move very slowly (one-half normal speed) and to continue cultivation of mindful awareness of whatever he is doing. It is suggested also that he try to limit activities to one thing at a time and to focus attention on the process of experience by continuing to make mental notes of the actions momentarily, event by event (M. Sadayaw, 1972).

The meditation instruction is then, most simply, an injunction to sit or move slowly and to pay careful attention in a <u>mindful</u>

non-judgmental way to whatever is the most predominant experience of each moment. Initially students use a series of mental notes to help focus awareness, but as meditation progresses they drop the notes and continue the mindful attention without them. Students are directed to be especially attentive to how their experience is changing as a moment to moment process of seeing, hearing, thinking, feeling, etc. and to cultivate non-judgmental mindful awareness of this changing process (Goleman, 1975, pp. 7-11).

E. Talks

An integral part of the retreats being studied are daily talks of about forty-five minutes which serve the function of encouraging students in their practice, explaining Buddhist psychology, and giving instruction on how to work with the various problems and questions which arise in conjunction with learning the meditation. The topics of these talks include direct meditation experiences such as sleepiness or anger, the method and rewards of certain mental cultivations particularly mindfulness, concentration and loving-kindness and topics related to the spiritual life in general. These include discussion of the qualities of a warrior or wise person, the relation of meditation to daily life, virtue and morality in practice, discipline and its function, and a few more abstract talks on Karma or on the experiential versus conceptual ways of knowing. The tone and substance of these talks are presented quite accurately in "The Experience of Insight" (Goldstein, 1976).

F. Interviews

Beyond meditation instructions and daily talks, the student is directed in his practice by fifteen-minute interviews with a teacher every second day. During these interviews he is questioned briefly about his experience in meditation and about any problems which seem to have arisen. He is then reassured that his meditation is fine and it is emphasized that he make whatever seemed to be a problem in meditation (e.g. boredom, restlessness, doubt) become the object of mindful awareness and so without judgment his difficulties become objects where he can practice more bare attention and concentration. Besides reassurance and encouragement, the interviews serve the other functions. If the student has become attached to any mind or body state he is told to let go and watch the process change mindfully. It is stressed that becoming attached to any state or experience prevents the strengthening of mindfulness and stops insight into the changing nature of experience from growing. Lastly, if the student seems far out of balance in a particular way then specific and temporary meditative antidotes are prescribed to help establish enough balance from which the student can then become mindful of his experience. Examples of this are as follows:

a.) Excessive sleepiness. Student is told to walk most of the time rather than sit.

b.) Excessive anger (to the point where student cannot mindfully observe it). Student is instructed to cultivate thoughts of feeling of love for whomever he loves most and use these feelings to help dissipate anger until he can be mindful again.

c.) Excessive lust. Specific antidotes of a meditation on the repulsive qualities of bodies is used to dispel intense lust so one can then resume mindfulness.

These antidotes are rarely used, however, and almost always students are simply told to make whatever is predominant in their experience into the object of meditation. This non-judgmental awareness is used as the universal antidote, and is the central instruction for students, repeated over and over in regard to all circumstance in the retreat.

G. Social Environment and Community Norms

It would be unrealistic and naive to consider the changes that occur during intensive meditation practice without some consideration of the social environment in which they take place. The following are some of the most significant elements in considering changes in individuals as a result of participation in an intensive meditation retreat:

1. Sub-Culture.

Students are solicited through a mailing list and by word of mouth. The average age of the participants is twenty-nine and sixty percent of the participants are between the ages of twenty-five and thirty-five years. Eighty percent of the participants have done some previous sort of meditation practice. These include: Transcendental Meditation (T.M.), Zen, Hatha Yoga, Arica, Kundalini Yoga, and other spiritual disciplines. Many have been users of psychedelic drugs in the past (LSD, hashish, psylocibin, etc.), but few continue use to the present time. In addition, a majority of the students belong to a

loosely defined subculture whose values are a combination of popular 1960's humanitarian, anti-war and anti-establishment politics and are often looking for a way to live and work in the world yet do so with a spiritual rather than materialistic based lifestyle.

2. Expectations of students.

Spending two weeks or more in silence with a minimum of diversions is often anticipated by students with an observable fear and excitement. The fearful expectations are usually expressed as situational fear (i.e., "...can I stand to be so silent,...to sit so long," etc.) and more deeply emotional and psychological fears (i.e., "...will I go crazy,...I'm afraid of my anger that will come up,...I'll have to look at all that stuff I never faced in my life before,...I am afraid to see how selfish or lazy or lonely or whatever I am," etc.).

The other predominant set of expectations are positive, excited attitudes. These are characterized by feelings that the retreat will be a turning point in life, a mystical experience, a real entry and commitment to the spiritual path, a way of finally facing and overcoming personal problems, an exciting inner adventure, really learning how to meditate, a challenge to be met, etc.

About half of the new students have "reasonable" expectations based on data from the experience of friends in retreats. The other half have vague or more unrealistic expectations based primarily on imagination with little information behind them. Old students who have participated in one or more retreats usually expect retreat experiences similar to previous retreats and are quite surprised when this frequently turns out not to be the case.

3. Epistemology—valued ways of knowing.

Within the predominant subculture and especially within the retreat instructions and setting are some implied and explicit values in ways of knowing. They represent a hierarchy with intuition being most valued, feelings less so, and intellect and ideas as the least valued. Intuition in this case refers especially to direct non-conceptual experience and observation of how the mind-body-life process happens. Learning to listen to and respect feelings is much less valued as a way of understanding ourselves, and figuring out via abstraction and intellect is considered a still less valuable way of understanding ourselves and the world. Of course, it is repeated that ideas and intellect are not to be denied or discarded; they must be used for many tasks in our life. But it is stressed that they are not the best way to develop spiritual or higher wisdom and understanding.

4. Authority structure.

The teaching and the operation of retreats follows the traditional Asian educational model. It is hierarchical and mono-directional, yet there is a compensating emphasis on self-teaching and self-knowledge. The teacher is the authority on meditation and related philosophy and psychology. From his experience he gives directions on how to practice and sets up rules for the time of the retreat. Students are expected to follow this authority for the duration of the retreat. At the same time, counter to this one-way direction of information and teaching is a repeated stress on direct individual experience necessary on the part of each student in order to come to a real and personal understanding of meditation and of the world from a meditative point of view. One

is required to follow the guidance and format of an external authority until one is able to confirm and integrate the teaching in oneself.

5. Group process.

It seems worthwhile to note that much of the traditional events of group process in relation to a short term group experience are evident in spite of the silence of the retreat. These include: a maturation from initial dependency and awkwardness through testing the authority to more independent maturity; or using Schutz's theories (Schutz, 1958), the issues of inclusion, membership, status, dependency, rebellion and creation of support and friendship boundaries are all apparent. Typical group formation beginning and ending process is clear as is the process where the intense common experience becomes an initiation rite which binds members together and allows them certain openness with each other thereafter.

Also important to note is a natural flow in the two week retreats which follows a typical pattern: three days are spent in learning the technique, and with mounting frustration; the next three days are spent in learning to apply the techniques, relieving some frustration, followed by a boost of inspiration from the teachers after one week which inspires great effort in practice; the last five days are spent in less effortful practice with more emphasis on a relaxed but watchful meditation attitude. Finally the retreat ends with a strong note of openness, loving-kindness and "allowing" in the practice, and a last day of limited talking designed to allow participants to practice their awareness while talking and relating socially to one another.

6. Religious values.

Goodness in Buddhism is defined most often in terms of certain qualities of being. There exists within the Buddhist tradition a model of the truly saintly or enlightened person. New meditation students may become familiar with this by reading traditional books (more than half seem to have done so) or by listening to the evening lectures and hearing this archetype presented as an ideal. In either case, these values are the accepted standard in the meditation retreat community and certainly influence student expectations and behavior. The values are best summed up by referring to the traditional model of the perfected person. This person has perfected the "ten peerless qualities" (Nyana moli, 1976; L. Sadayaw, 1965), which are, specifically; boundless generosity, perfect virtue, perfect renunciation, perfect wisdom, boundless energy, boundless patience, perfect truthfulness, boundless loving-kindness and compassion, and perfect equanimity. In a more succinct way these qualities are expressed often by referring to an enlightened person as one who never acts out of or harbors thoughts of selfishness. This person is always compassionate and wise. This archetype has a strong impact on the meditation community since it is not particularly to be worshipped or admired but is considered that which each participant is in the process of becoming.

7. Behavioral and attitudinal injunctions and rewards.

Beyond the archetype of the saint, "unselfish and wise," there exists in the context of the meditation instruction and retreats a number of overt and implied behavioral and attitudinal injunctions which are also related to specific rewards and censure in the

community of retreat goers. To help understand how the meditation retreat community influences its members, here is a list of some of the most obvious and typical injunctions:

Behavior:

you will follow the basic precepts e.g., no killing, stealing, lies, sex, or drugs

you will follow the retreat rules e.g., silence, no reading, writing

you will be very quiet

you will sit still

you will appear diligent

you will appear self-sufficient

you will not bother other meditators

you will not express anger, jealousy, resentment, greed, or any strong selfish desire (if expressed, you will laugh at yourself at the same time)

you will not be choosy about jobs, accommodations, etc. (if asked to clean toilets you will do so as happily as cooking or teaching)

Attitude:

pay attention always

don't judge

be loving and compassionate

be patient and strong in difficulties

be seriously devoted to practice and to understanding your mind and the teachings

be equanimous

keep a sense of humor

remember: everything passes

hold on to nothing

real happiness comes from inner peace

having fun is ok but not during retreat

inner joy and happiness is ok, but will pass

pain is ok; it is natural, and often present

pay attention to pain, anger, sorrow, etc., and learn to accept them, let them go or laugh at them

These injunctions are supported by various rewards and censure from the teachers and other staff, ranging in this way:

Response	Sample Behavior
Overt praise	very self-sufficient; equanimity in regard to tragedy, i.e.: death
Smiles and hugs	new insights, letting go of old fears
"yes, good, good..."	sitting still through pain, anger
"...ok, go on..."	any reported emotional state
cold looks & stares	talking, eating like a pig
overt censure	disturbing others, getting angry
asked to leave	breaking precepts

The underlying and overt message to meditators is that by sincerely practicing the meditation and by following the values of the community, the student will gradually grow in wisdom and compassion. It is taught that eventually this practice will lead to an end of grasping, hatred, and delusion in the mind, to inner peace and great awareness in all situations.

8. Summary.

To summarize the comments on social environment and community norms, it is obvious that the values, expectations and structure of the retreat community exert a significant force on those who join in this process. These forces have been extensively described and studied by psychologists and social scientists and are undoubtedly influential in effecting some of the changes that happen to people involved in the meditation process being studied. The power and effectiveness of the social and community situation was not neglected by the Buddha himself in directing his disciples in their quest for enlightenment. He is quoted as saying: "The whole of the holy life consists in noble friendship (community with friends and teachers of the same noble spiritual values) and in association, in intimacy with that which is noble." (Kantipalo, 1973).

Chapter 2

A REVIEW OF THE LITERATURE

Now that the process to be studied has been described, we must examine the research to date on meditation as a basis for further research and inquiry. This will be a brief review, but will cover the areas sufficiently for the background of this study.

The vast majority of recognized research on meditation has been done in the past two decades, and most of this within the last ten years. This research falls into several categories to be discussed:

A. Early studies of meditation and yoga, mixed.

B. Studies emphasizing psycho-physiological and neurobiological ways of understanding meditation.

C. Studies of meditation in relation to specific psychological-behavioral changes such as anxiety, attentional measures, creativity, drug use and a range of personality variables.

D. General studies of meditation process, typology of meditation and its relation to overall patterns of growth and change.

A. Early Studies of Meditation and Yoga, Mixed

Phenomenological descriptions of Eastern meditation and Yoga practices have been available in the West for over 150 years (Wheel, 1970). In the East recorded traditions of both India and China date back thousands of years. Indian literature is predominantly Vedantic (Eliade, 1969) and Buddhist (Nyanamoli, 1976), while Chinese meditation and yoga literature is Buddhist and Taoist in origin (Luk, 1966).

These ancient texts prescribe practices and describe the aims and purported results of meditation and yoga systems in extensive detail. Only in the past few decades has there been an attempt to understand this area with the systematic methods of observation of Western science and psychology.

Some of the earliest studies were those done in India and these often focused on the bodily attainments of Yogis rather than or mixed with meditation practices. In 1935 a French cardiologist measured unusual voluntary heart control by use of an electrocardiogram (EKG) (Brosse, 1950) and later in the 1950's, others continued this study of Yogic control of autonomic functions and meditation (Bagchi & Wenger, 1957; Wenger & Bagchi, 1961). Many methodological questions have been raised (Davidson, 1975), yet they and others like them indicated clearly changes in autonomic circulatory function, consistent changes in respiratory rate and volume, and also changes in recorded electro-encephalograph (EEG) patterns. Much of the work of Wenger and Bagchi began to demonstrate the possibilities of Yogic and meditative practices with new versus experienced students as being an aid to health and relaxation. Further studies (Anand, et al, 1961) attempted to measure "Samadhi states" of Yogis in meditation in which the indications using EEG measures and subject reports show meditative states which indicate an awareness which is closed off or non-responsive to external stimuli.

Most of these early studies are characterized by inadequate controls and more importantly by failure of researchers to ascertain and to describe the actual meditation or yogic technique being practiced for subjects or experimental groups. Two helpful methodological reviews of

early work have been written by Das and Gastaut (1957) and by Dalal and Barber (1969).

B. Studies Emphasizing Psycho-physiological and Neurobiological (Ways of Understanding Meditation)

The greatest amount of published meditation research falls in this domain, and attempts to understand the meditational process by measurement of physiological variables and through the use of neurological models. The most common variables studied in relation to meditation were changes in EEG rhythms and amplitude, skin resistance, EKG, pulse, and respiratory rate and volume. The majority of this work has been done either in Japan (particularly in relation to Zen meditation practice) or in the U.S.A. (most especially focusing on transcendental meditation (T.M.).

As background for this thesis I will cite some of the most important studies and their conclusions. Among the most famous studies are those of Kasamatsu and Hirai (1969) who detailed four stages of EEG changes in Zen meditators from beta to alpha with eyes open, to increasing alpha amplitude, and—in deepest meditation—to a decrease of alpha with an increase of even lower frequency EEG patterns. In addition Kasamatsu and Hirai also demonstrated using EEG that Zen meditators do not habituate to a "click" stimulus in the same way as ordinary control subjects do. They also reported close correlations between a Zen master's judgment of student progress and the student's level as measured by EEG and their four stage model. Basically their research led to a description of some meditation not as yogic trance or withdrawal from sensory stimuli but as a non-habituating balanced

presence in the midst of stimuli, with lowered EEG frequency and a non-sleep-like yet tensionless receptivity.

Other Japanese studies reviewed by Akishige (1970) focused on posture, respiration and personality effects as well as EEG studies. Kambe and Sato in 1962 cited by Davidson and Goleman (1975) in studying Zen using EMG and EEG measures found no distinct relationship between EMG and EEG in sitting practice. Similar work by Suzuki (1966) also supports that mental state is more important than posture in Zen. Respiratory relaxation, deeper slower breathing, and reduced oxygen consumption was noted by Sugi and Akutsu (1964) and by Yamamota (1970) who found extraordinary slow and deep breathing patterns among Zen monks as compared with controls. As with Kasamatsu and Hirai, the length of time in practice correlated with the degree of relaxation with awareness. To understand the factors involved in EEG changes, Akishige (1970) measured EEG in college students doing various Zen exercises and concluded that it was the process of concentration which brought about the alpha slowing to theta EEG pattern characteristic of ZaZen. This was supported by a well designed study of Yamaoka (1971) which showed concentration to be much more influential than posture, vocalization or temple setting in producing measured changes. In the U.S.A., Brown, Erwin and Putney (1971) showed that meditation was even more powerful than biofeedback in enhancing alpha although just sitting still and being alone in a quiet place increases alpha levels.

Many other studies in the West, especially in regards to T.M., a Mantra technique, follow the lines of the research cited so far, particularly the work of Wallace and Benson (1971, 1972). They describe

meditative changes leading to a wakeful hypometabolic state which is characterized by reduction in oxygen consumption, in carbon dioxide elimination and blood lactate level, heart rate, respiratory rate and volume; with increases in skin resistance and arterial blood acidity; and intensification of slow alpha waves. However, this hypometabolic, non-sleep state has been questioned by Younger et al (1973) who reported that T.M. meditators may actually sleep during part of their meditation period. Banquet (1972, 1973) further continued the studies of EEG and T.M. meditative states, supporting the work of Wallace and Benson and finding further unique alpha and theta EEG patterns over half-hour meditation periods. Also he distinguished periods of practice when arousal and alpha blocking to external stimuli occur, indicating possibilities of both Yoga induced states and Zen hypo-aroused alert states coming at different periods in the meditation.

Orme-Johnson (1973a), measuring skin resistance and habituation under stress tested short- and long-term meditators and concluded that meditators develop a greater autonomic stability than controls over long-term practice. He suggests that this stability may be correlated with cortical and cortex dominance over sub-cortical centers and that this is the basis for stable, field-independent, realistic behavior.

Both Orme-Johnson and Wallace and Benson further attribute increases in cures of a variety of psychosomatic diseases from regular meditation practice. Stein (1973), also using skin resistance as a basis for study shows meditators demonstrating rapid habituation to unpleasant aural stimuli and yet an improved ability to discriminate pitches. He further suggests that these data indicate emotional stability may be

enhanced by T.M. Wallace (1970), by demonstrating lowered blood lactate levels also supports this view of meditation as reducing general anxiety. The connection between reduced anxiety and a reduced blood lactate level is based on Pitt's (1969) work at Washington University.

Anxiety reduction as related to meditation or awareness training is described in other clinical traditions by Lowen (1958) who discusses muscle tension and mental health, by Goleman (1971) who describes various "unstressing" procedures, and by Luthe (1969) who credits autogenic training with the enabling of one's organism body and mind to regain its otherwise restricted capacity for self-regulatory normalization--especially through the stress release mechanism.

All of the above references give some sense of the direction of recent meditation research in the realm of psychophysiology. Most of these and similar studies deal with meditation as a state-producing technique, and seek to measure the state in terms of physiologically reflected anxiety or alertness, using brain wave patterns, skin resistance, respiration, and so forth. The limitations of this approach will be discussed later.

C. Studies of Meditation in Relation to Specific Psychological-Behavioral Changes and Personality Variables.

While most of the psychophysiological research on meditation deals with state changes, this next class of research measures both state and longer term changes brought about by various meditation practices. An early study of subjective reports of Zen practice by Kambe, Sato and Nagura in 1960 (Davidson & Goleman, 1975) indicated reports of feeling

"excited and refreshed" with new feelings of social confidence coming after completion of five days of intensive practice. In a study of the effect of T.M. and perceptual tasks of skin sensitivity and visual acuity, Brown et al (1971) indicated that these tasks did not improve for meditators versus controls. However, this study used mostly inexperienced meditators. Ballou (1973) studied T.M. in prisons using the Speilberger state-trait anxiety inventory and showed decreased anxiety in meditators, while Seeman, Nidich and Banta (1972) used the Personal Orientation Inventory to study self-actualization and showed significant increases on several scales among T.M. meditators. Hjelle (1973) used several self-actualization measures to support this trend and showed regular long-term meditators were supposedly more effective agents in determining the forces affecting their lives. Linden (1973), working with grammar school children also found increased field independence and lower anxiety among meditators, and Ferguson and Gowan (1973) discovered that T.M. meditators had lower anxiety and greater self actualizaiton based on the results of scores on several measures. It has also been claimed in one study by Becker and Herter (cited by Davidson & Goleman, 1975) that practice of T.M. results in less need for dream time. Orme-Johnson (1973b), cites further use for T.M. as a way to increase emotional stability and end drug addiction. This claim is supported by Shapiro (1973) in relation to Zen practice. Shaw and Kolb (1971) also showed improved reaction time and Graham (1971) showed a temporary increase in hearing acuity among T.M. meditators.

Krippner and Maliszewski (1976) have written an exploratory paper on the possible relation of meditation and creativity noting that preliminary data indicates some positive correlation. Other studies have attempted to determine the effects of meditation on such diverse behaviors as counselor empathy (Lesh, 1970) long- and short-term recall (Abrams, 1972), self concept change (Shapiro, 1972), approach behavior to feared objects (Boudreau, 1972), anxiety management (Shapiro, 1972), "body energy" (Green et al, 1970; Krishna, 1970), "mystical" experiences (Deikman, 1963), ability to listen openly (Leung, 1973) and hypnotic susceptibility (Van Nuys, 1971) etc.

These types of studies have usually found significant correlation between meditation practice and favorable behavior and skills, but they almost all suffer from basic methodological drawbacks that will be discussed later, particularly since they view meditation as producing a particular state or see it as a linear change process, even when they take a more sophisticated position that meditation produces simply a global desensitization (e.g. Goleman, 1973).

To sum up this section, we see meditation research comparing meditators and controls on a wide variety of variables and usually showing increases of significant differences with meditation producing desirable changes.

D. General Studies of Meditation Process, Typology of Meditation and Its Relation to Overall Patterns of Growth and Change

For me, this is probably the most important factor in meditation research, because it is necessary to have a sensible and complete over-

view of the meditation process before trying to relate it to specific psychophysiological or behavioral variables. The literature contains simple models of how meditation develops, suggestions of all kinds of possible meditation-produced altered states and traits, typologies of meditation techniques, and finally some overviews of the whole meditative growth process.

Some of the most basic models of meditation were the basis for early Yoga and psychophysiological research. For example: Wenger and Bagchi mentioned above focused on finding ways to measure Yoga states as well as examining the connection between Yoga and the regulation of body functions. Their model was basically a simple one of meditation as withdrawal from the senses and of seeing practice as concentrated control of body, leading to both specific skills and general health improvement. Das and Gastaut (1957) retained the same research model and focused on measuring the concentration-produced altered states. Yamaoka in Japan also based his studies on the states produced by concentration in Zen, seeing concentration as the main factor in practice and various altered states as the result.

Quite differently but in an equally simple way, Hjelle (1973) suggests that T.M. can increase self-actualizaiton and reduce anxiety independently of belief changes--based solely on the simple transformative power of the T.M. Mantra. Although my conclusions may be due to an oversimplification of these researcher's understandings, it appears that they all seem to have a basically simplistic view of the meditation process. Dan Goleman (1971) describes the process as one of global desensitization, another simple view. Barber (1972)

suggested a much broader conception of human potentiality beyond "trance" to the control and development of basic mind states in relation to experience, altering our perceptual stance. However, he still considers the basic meditative process one of suggestion and surrender, being willing to "go with" a different perception of a situation. Both Yoga and meditation research have often focused on a simple "relaxation response" view of the process, open to physiological measurement as a basically simple relaxation, tranquility exercise.

The work of Banquet (1972; 1973) using EEG measures provides a somewhat more sophisticated view of the meditative process including the possibility of a succession of several states some of which entail blocking of external stimuli, others of which show open non-habituated awareness. Goleman follows this second view with descriptions of a "flow" experience achieved by mindfulness meditation. Somewhat similarly Deikman (1963) has studied meditation as a way to produce a "deautomatization" of psychic structures which organize and interpret sense data, seeing attention training as leading to fresh ways of perception.

These various models of Goleman, Deikman, as well as work by Majan have led their proponents to hypothesize that meditation has a psychotherapeutic value and may also be used skillfully in conjunction with psychotherapy (Deikman, 1963; Goleman, 1971; Maupin, 1965). Further clinical research work by Detherage (1975) and study by Hendricks (1975) support these ways of viewing and working with meditation, while Shapiro (1973) shows in detail how the desensitization and attentional training models may function in Zen training.

Recognizing the complexity of the burgeoning field of altered states research into meditation, several writers have attempted to describe a typology of techniques and their purported results as a way to further understand the subject being studied. Charles Tart (1969; 1975) has done a great deal to sort out this work and described a whole range of altered states and of techniques used to effect these. Goleman (1972a; 1972b) has also published a helpful typology of meditation techniques and states based on the Theravadin Buddhist framework of concentration and insight exercises. Naranjo and Ornstein (1971) use a similar typology but also included a class of "surrender" meditation. Fischer (1972), in an attempt to classify the whole range of altered state-inducing techniques describes a continuum from hypo-arousal shamanistic practices to hypo-arousal meditation states. Shapiro (1973) and DeRopp (1968) are others who have noted a variety of types of meditative practices and states. All of these typologies have helped refute the simplistic notions that all meditations act in the same way and produce the same results.

Along with the typologies of meditation practice, some of the best writers have presented more holistic views of the meditative growth process itself. In both his earlier and recent writings, Goleman (1971; 1975) outlines many of the possible short and long term changes resulting from meditation, and looks at the process simultaneously from a psychological, neurological, and spiritual perspective. Deikman's (1963) studies of attentional processes uses a model that includes destructuring of past perceptive stances and new ways of learning to focus the mind which allows for a broad understanding of what is involved in meditation training. Engler

(1975) in considering simple attentional training includes simultaneous understandings from neurobiology, cognitive psychology, ego psychology, and personality change theories, altered states, behavioral and most particularly expanded models from developmental psychology, seeing human growth as continuing after "adulthood" facilitated by meditation-like training.

Frank (1974) in a study of the overall factors which influence the psychotherapeutic process regardless of technique or school describes many elements which are common to the meditation process as well. He particularly notes emotional arousal, enhancement of hopes, and developing a sense of self mastery as the keys to growth. This broad overview is useful in understanding factors in how change comes about through meditation, especially intensive mindfulness practice.

Schultz (1975) using a Tibetan framework, associates individual growth, perceptual, and value changes with classic Tibetan model of meditation individually and in relation to society. Some of the Zen studies such as reported in Akishige (1970) inspect the influence of personalities of Zen masters and social styles as much as consideration of inner training. Shiomi (1969) and Goyeche et al (1972) show that there is a power to change that comes with the ancient and traditional meditative discipline beyond that of newly devised awareness training exercises indicating that research must also examine the context in which traditional disciplines are taught. Maupin (1965) studied a number of personality variables from concentration to capacity for adaptive regression as part of a spectrum of the changes that Zen training might effect. Lesh (1970), building on Maupin's models of

adaptive regression, hypothesizes an oscillation of attention between primary and secondary process which produces a range of changes including greater openness and self-acceptance. Lesh also outlines a range of possible experiences from unpleasantness to ordinary states to positive states, including calmness, better concentration, deep satisfaciton, to enlightenment. Van Nuys (1971) built on Maupin's work as did Lesh but shought to show changes simply via attentional and perception test measures.

Basically, the work of Goleman, Maupin, Lesh, Tart, Deikman, etc. has begun to indicate the complexity of the process being studied. Further, it looks to holistic models from which valid measures to assess meditation-produced changes may be constructed.

E. Difficulties with Research to Date

It is an easy matter to criticize the work of others especially in a new field like meditation research. However, it still seems important in light of the direction of the research in this thesis to briefly point out some of the outstanding problems.

One major problem with the whole range of psychophysiologically oriented research is that measurable EEG (and to some extent respiration and EMG and GSR) changes are not necessarily correlated with particular mental states. For example, Brown, Erwin and Putney (1971) as well as Regestein (1973) both demonstrated that while meditation may produce alpha, alpha is not meditation. Orne and Paskewitz (1974) trained subjects to sustain high amplitude alpha while in a fear producing situation in which all other indicators showed the classic fight or fight syndrome. This view of the psycho-physiological work has also been supported by Plotkin (1976).

In addition, even if there is found some clear correlation between psychophysiological measures and mental states, the measures usually relate to the results of simple mental concentration of mind and do not allow for the more complex attentional and attitudinal changes which also accompany some kinds of meditation. Furthermore, most of the psychophysiological methods of studying meditation are oriented toward temporary changes in state of consciousness while in fact many traditional meditations are designed to effect long term altered trait changes more than to create specific states.

More fundamental difficulties are found in the complex of psychophysiological, personality, and behavioral variables studied, and these have been pointed out by various reviews of the research so far. Davidson and Goleman (1975) cite many of these problems and Smith (1975) has written a methodological critique of most of the important studies which support meditation as producing positive psychotherapeutic changes. In it, Smith finds scientific methodological faults with all the major published studies available, usually due to inadequacy of construction, not using proper control groups, or a problematically wide range of variables other than the meditation practice itself, any of which could have caused measured changes. Other criticisms have shed doubt on T.M. EEG findings with one group of later researchers reporting sleep states as common as special meditative alert ones (Younger, 1973). Considerations of changes through suggestion (Barber, 1972), placebo effects, and special self and pre-selection of subjects all create difficulties in accurately assessing the power of the meditation itself. For example, Cutter and Chestnut in 1973 (cited by Goleman, 1973) in studying the

clinical uses of meditation seemed to show that those subjects who were open in regards to meditation and growth benefited while a more hostile or anxious group remained unable to benefit.

An even more fundamental difficulty with most of the research to date is that meditation is almost always viewed as a linear process, producing regular change, state, or trait over time. Even the most sophisticated psychophysiological views such as put forth by Goleman (1971; 1975) fall into this trap. What this means is that if some kinds of meditation produce a non-linear growth pattern, then when a subject is measured for any psychophysiological or personality variable the results will depend on what part of a cycle he is in at the time. The process may be complex and involve periods of regression as part of growth and change. What is missing is a closer mapping and look at the overall process before trying to measure specific variables. Even the work, of those writers such as Schultz, Lesh, and Goleman who have speculated on the whole long-term growth process, must be substantiated by detailed mapping of the path, studied directly more than hypothesized.

An equally fundamental difficulty in meditation research is the necessity for precision and clarity in describing the technique being studied, and this based on a comprehensive typology of exercises and goals. It is frivolous and superficial to compare results of studies of the many current and traditional meditation techniques (e.g. T.M., Zen, visualization exercises) as though one were studying the same thing.

Therefore, overall clarity is needed in the field. Of critical importance are one or more comprehensive and accepted typologies of practices, a mapping of the whole process or sets of processes of growth for the various classes of exercises, and finally a clear and methodologically sound inspection of specific changes on all levels that result from these practices. But we cannot study the nature of the elephant's trunk in a meaningful way without knowing it is attached to an elephant.

Chapter 3

LIMITATIONS OF THIS RESEARCH PROJECT

In designing a study of intensive process meditation I immediately found myself bound by certain limitations. The first of these is that I planned to undertake this research primarily from the standpoint of a clinician--someone in practice--helping people--and not primarily as an experimental psychologist. As a consequence the research had to be designed either to augment or at least not to interfere with the clinical process itself. This decision was based on my responsibility to the subjects who most importantly were sincere students of meditation. As a clinician my task was to work with those clients/students who came to me, in the best way possible to help them grow. I could not justify suspending "treatment" for the sake of constructing a control group in the classic double-blind model.

Not only did I have to be true to my clients but I was also limited in another way. I sincerely believe that meditation works to help people become more aware and fulfilled in their lives. For the purpose of analyzing the data collected I, as a scientist, needed to view the results from a neutral stance, but my belief system may have influenced the way that I analyzed this process. Needless to say, the "experimenter effect" (Uno et al, 1971) permeates much of psychological research to some degree and must be noted even when its extent remains unexplored.

Another limitation was that my specialty as a psychologist is related to practical and applied psychology--understanding and using meditation and therapeutic tools in practice. As previously described, there are many aspects of change involved in the retreats being studied.

These include the: instructions, setting and rules, group processes, suggestion and behavioral and attitudinal injunctions, reward systems, authority structure, interviews, social pressures and norms, plus the actual cultivation of the concentration and mindful attention in the meditation practice. There are equally many different ways to study this process and analyze these data. One could examine the process from the point of view of group process, as a behaviorist, or as a developmental psychologist, as a cognitive psychologist, as an anthropologist or from psychophysiological or neurological perspectives etc.

Given the fact that I am not trained nor training as a specialist in any of these particular disciplines, I must work in the area in which I have the greatest mastery. Viewed as a specialist, I am a trained meditation teacher with a background in both Eastern and Western psychology from an applied clinical point of view. Given these limitations and skills, I decided that the most fruitful and important contribution I could make to the study of meditation was to collect data which provided a holistic overview of the process. As a clinician I had special access to these data, and equally important, I was not bound by the lens of any subdiscipline (behavioral, physiological, etc.) so that this study could map the overall process without being initially constrained within the limits of tightly selected variables.

In addition to the advantage of my Eastern training and clinical perspective, I chose to study the process within a humanistic framework. This meant allowing myself to use information both from data collected

and from my teaching experience and, in addition to include unusual experiences which are difficult to describe but which have the potential of expanding our knowledge of what is possible for the human mind and human growth.

After presenting the study, data, and conclusions as clearly as possible, I have made reference to several models which are useful to understand this general process. Further research can then examine specific variables more completely. It seems important to remind the reader that models (e.g. biological, behavioral, psychological) are not equal to events themselves but only "pictures" of the event from a particular angle- Therefore, I have presented this research emphasizing the observed data and have allowed each reader to fit these data into whatever models he uses to comprehend the living process of growth.

The famous Buddhist philosopher, sage Nagarjuna through enormous wisdom and intellectual skill was able to refute all philosophical descriptions of the universe in India in his time because he understood that all linguistic description is based on duality, and "that which is" is not the same as its description. Finally, someone asked Nagarjuna how he described the universe. He sat, and remained silent. Nagarjuna's example reminds us of the limitations of any descriptive model of experience, especially in relation to so complex a phenomenon as the meditative growth process.

Chapter 4

RESEARCH DESIGN

This research project has been designed within the limitations previously presented. Its goal is to record the subjective and reported experiences of change for participants in intensive Mindfulness Meditation retreats.

The basic hypothesis is that from periodic data collected on meditative experience will emerge a systematically useful cartography, a description of typical realms and sequences of experience which occur during intensive meditation practice. In addition this research is designed to allow for and exhibit the particularly non-linear patterns of practice and to be a data source for a more general understanding of meditation (and "spiritual practice") as a developmental process.

Another consideration in the construction of the research design springs from the meditational philosophy itself; this is the proven usefulness to the author of an alert non-judgmental observational stance, an opinionless awareness from which naturally emerges the basic patterns and fundamental characteristics of the subject being observed.

To emphasize this point, most of the meditation research to date has worked on untested and often naive assumptions about the whole meditation process. In this study we will go back to square one and use the data collected to map an overview of the process. From this view then it will be possible to ask more constructive and specific questions about meditation in relation to particular psychological and physiological variables.

The exact design provides an open collection of four sets of data from subjects on separate retreats and a control group of subjects established in relation to the most central data collected. The data were first collected by asking subjects for post-retreat comments, then by having the teachers record significant experiences in the periodic teacher-student interviews. This was followed by data collected on self-report forms filled out voluntarily by students on an intermittent basis throughout the retreat period, and finally, data were collected via a three-month followup form given to long term meditators. To elaborate further:

Data Pool One: This consists of 156 sheets of post-retreat data in which subjects were simply asked orally to "record your feelings about the experience and your reactions to the teachings" on a paper along with their name (See Appendix IA for sample response).

Data Pool Two: This consists of data from three 2-week retreats. The form is short records of reported experiences as recorded by the teacher in interviews at two-day intervals. These interviews were the traditional type as described above (Chapter 1). There were no specific questions asked to elicit data, only the general question, "What is happening for you now?", and records consist of whatever was reported. (A completed sample data form appears in Appendix IB.)

Data Pool Three: This is the most extensive and central data pool for this study. It consists of over 1000 completed half-page forms recording answers to three general questions. These forms were filled out at three short retreats and at the three-month retreat. Subjects were asked to fill them out as frequently as they had

interviews, which varied from every two days on short retreats to every week during the three-month retreat.

The questions asked on the form (see Appendix IC) (in addition to the subject's name) were:

1). How much are you sleeping? Food intake increased/decreased?

2). Have you noticed changes in clarity of perception, concentration, and/or frequency of moments of mindfulness?

3). What is predominant in the meditation now? What unusual experiences have you noted since the last interview?

These questions were selected to provide data for the general task of meditation cartography (Questions #2 and #3) and also to test several related hypotheses.

Question #1 was designed to study the hypothesis that decreasing need for food and sleep are indicators of increasing attention and concentration.

Question #2 was designed to study the hypothesis that there would be correlation between reported increase in the ability to concentrate and attentional frequency, and particular types of experiences reported in the general cartography established from Question #3.

In addition, for general background knowledge, the subject's name, occupation, age, and previous meditation experience were recorded with each set of forms.

<u>Data Pool Four</u>: This consists of two-page questionnaires given to participants of the three-month retreat at the date approximately three and a half months after the end of the retreat. Questions asked attempted to collect data for follow-up study of altered traits. The

form also is designed to follow up on the questions of changes in sleeping and eating patterns of meditation subjects. Questions were asked as follows: (see Appendix ID)

1). About how many hours/day do you sit now?

2). How many days did you sit more than 1/2 hour in the last month?

3). How is your mindfulness when you sit now?

4). What do you experience as predominant (or anything unusual) in in sittings this last month?

5). What have you done since the Maine retreat?

6). Any future plans?

7). Do you plan to do any more retreats this year?

8). Since the retreat have you noticed any changes in:

Sleep patterns	If so, what?
Eating patterns	If so, what?
Emotional life	If so, what?
Daily awareness	If so, what?
Relationships	If so, what?
Body	If so, what?
General lifestyle	If so, what?

9). In general, how do you feel the retreat affected your life?

Control Data Pool: The three-question form of data pool #3 was also given to students participating in a meditation class of five-week duration at Naropa Institute. Here, age group, sub-culture, interests, talks, interviews, and instructions were all similar to a retreat setting. The major differences were that the subjects meditated only one hour per day and live an ordinary lifestyle rather than a

retreat/monastic lifestyle. This control group, admittedly was not ideal. Even assuming that the group was from the same basic population as the retreat students, and that the meditation and instruction were the same, there were two major variables left that differed: 1) one hour versus nine to fourteen hours of meditation, and 2) living an ordinary lifestyle including three meals with no prohibition on talking, sex, reading, etc. If differences were to appear between retreat subjects and control group, it would be impossible to separate out the effect of more hours of meditation from the effect of a restricted versus the normal lifestyle. Nevertheless, given the limitation described in the previous section, involving my responsibilities as a meditation teacher and a clinician, this is the best control that could be arranged.

Personal Data Pool: To completely represent the information used to construct, organize and analyze this research, I also made note of the non-specified data pool of my own memory. Extensive personal meditation experience, studying, observing others, and teaching both in Asian monasteries and in the U.S. has given me a chance to identify important events, patterns, and psychological changes that occur for those involved with a serious long-term meditative/spiritual discipline. This datum is in fact the basis for asking the questions of this study and for its further analysis. More of this will be explicitly discussed in the section on conclusions and further hypotheses.

Summary: This study is basically an open-ended subjective questionnaire-based attempt to collect data which may reveal patterns of change in meditators' experience over time. These patterns can then form a new cartography and be related to previous research, classical cartographies, and to questions of the relative importance of specific variables.

Chapter 5

DATA AND CONCLUSIONS

This chapter will present the data collected in this study according to the individual data pools. Within each of these data pools, data will be organized to show common meditation experiences and significant patterns of change reported by the meditation students.

A. Data Pool One

This record of the feelings and reactions of 156 students after completion of a retreat is sparse in detail. It has been included however because it adds some information to our understanding of the meditation retreat process. Students were asked simply to record their feelings about the retreat on a sheet with their name and description of previous practice.

These particular data indicate the following:

1). Of the respondents, eighty-six percent overtly expressed very strong gratitude and deep appreciation for the experience. The others made no comment about this issue and no one was critical or expressed an unappreciative remark. The most frequent feelings reported were ones of love and warmth.

2). Ninety-six percent of the students felt the evening talks and frequent interviews were a very helpful part of the retreat learning process.

3). Thirty-eight percent of the students described the retreat as one of the most important learning experiences of their lives, as an extremely meaningful experience. More than

half expressed how much they felt they had learned about themselves and the nature of their world.

4). Only one student found the schedule or discipline too hard. Some randomly sampled comments follow, excerpts from the first descriptive sentence of each commentary are presented and quotation marks have been deleted for ease of reading:

...I'd like to express sincere deep love for the teachers for an experience that will always remain deep down where the roots begin....

...it has been fantastic...I feel blessed to participate...found something I've been looking for for years....

...thank you so much—there's nothing I can say....

...I liked the way it was run...I feel very good with the total awareness approach....

...thank you for the sundae and the cherry on top....

...was a beautiful cleansing process for me. The only time in my adult life that I've been quiet...At time in sitting there was such an outpouring...The first time I've cried in years...This retreat allows me to start a new chapter of my life. Thank you....

...I was enlightened! I was! Can I have your picture?....

...so well organized to run smoothly and effortlessly. Thank you for more than I can express—perhaps more than I am even aware of now....

...words are totally insufficient to express my gratitude to you....

...this retreat has helped tremendously to even me out...Many, many thanks....

...for several days the thought has arisen as to what I could do or how I could express my appreciation....My feeling for the teaching and the change it has brought about in the quality of my existence is something that cannot be expressed in words... but if it were, zestful yoy...inspiration...everything great....

...the retreat was excellent....

...What to say? It's been beautiful!...and inspirational!...Much gratitude....

...I can't think of anything to add or take away. These past days have been the most enlightening of my lifetime....

...I've never felt so alive and energetic....

...Beautiful...each day was pain and suffering. Now is the worst suffering-leaving. Words cannot express....

B. Data Pool Two and Three

These pools as previously described, contain the bulk of the information recorded during retreats upon which this thesis is based. The first selection consists of short notes from interviews describing approximately sixty students from four 12 to 18 day retreats. The second selection consists of 974 data sheets submitted by students of the two-week and three-month retreats of Fall 1975. Both samples are approximately evenly divided by sex. Of the 95 short term students, 49 percent chose not to fill in forms, while 51 percent participated in the study.

The distribution of experienced and new students in this group was similar among participants and non-participants. Among the 68 students in the three-month retreat experienced students were

predominant, and all but five of these long term people participated in the study by filling out at least some of the forms. It must be added that many "new" students have had prior experience of other meditation systems, but are considered "new" to Mindfulness Meditation.

Among the three-month students the range of numbers of data forms completed was from one to thirty, averaging fourteen. The sub-group which we will call "A" of participants completing fifteen or more forms follows the same distribution patterns of gender and new versus experienced students as noted above. This sub-group "A" which includes the richest descriptive data will be the basis for much of the analysis and pattern charting to follow.

Because of the complexity of these data it is not possible to present the statistical results first and conclusions afterward. Instead, the asking of certain questions generates results and/or statistical data in response. Therefore we will proceed to examine the questions, data, and conclusions in an integrated fashion. Let us start by assessing the data on unusual experiences (primarily state changes) and follow this by looking at general patterns of change, and in addition, at longer-term trait changes.

Table 2

Past Retreat Background of Students Fall 1975

	New: 0-1 past retreats	Med.: 2-3 retreats	Old: 4+ retreats
2 week participants	24	14	8
2 week non-participants	18	15	12
3 month students	19	29	20

B.1. Unusual Experiences

This refers to those classes of experiences which subjects typically report as unusual, and which describe events or states infrequent in ordinary daily sense perception, body sensations, and mental impressions. First we can categorize them, describe them, and then later look at the context into which they fit. It should be noted here that in Mindfulness Meditation these experiences are not encouraged, rewarded, or described in advance.

I have divided the data on unusual experiences into basic categories according to the sense modality, e.g., bodily perception, and visual, auditory, gustatory, olfactory, and mental experiences. Then I further sub divided these categories into the classes which were most predominantly reported. The categories and sub-categories which follow are these:

a. Body experiences
    1. spontaneous movement
    2. body image change
    3. "energy" flow change
    4. basic element changes
    5. changes in breathing patterns
    6. changes during walking
    7. changes in perception of pain
b. Visual experiences
    1. eyes open
    2. eyes closed
c. Auditory experiences
d. Gustatory and olfactory experiences

e. Mental experiences

1. strong emotions and mood swings
2. rapture and bliss
3. psychological insights
4. developing equanimity
5. insights into basic life process
6. dream changes
7. time changes
8. concentration changes
9. effortless awareness
10. "out of the body experiences"
11. other general perception changes including creativity and psychic phenomena

f. Detailed samples of meditation retreat data

a. Body experiences reported

1. Spontaneous movement is the most common class of unusual experience reported. Fifty-five percent of subgroup "A" reported at least one such experience. To give a sense of the range of these experiences, I have quoted several of them as described in the words of the subjects. For ease of reading I have deleted quotation marks, but all of these are direct subject reports.

I felt much twitching

My arms rose involuntarily in a blessing

involuntary jerks

violent shaking, clearing of deep body tension

much involuntary movement

spontaneous Yoga stretching...hand movements

jerking, weird faces, drooling, pain

much movement, arms dancing, head rolling, falling over

violent shakes, loosening, tension release

much automatic movement

lots of shaking

arms flapping like wings

arms move by themselves, swung up to my face, then opened

felt a force that was really strong pushing against left side

body pulls to the left

2. Body image change. Spontaneous changes in body image perception were also reported. Here are some examples:

I felt my body divided in half

strong experience of having been switched into slow motion

strong sensation in throat, neck

feel torso expanding, I'm very tall and my arms seem to float to another spot

acute body sensations, feel heart beat, tingling

loss of perception of hands

loss of body awareness

felt body heavily pulled in all directions

floating, not touching, cushion

felt like I was floating, but I was really stone still

distinct sensation of being turned around 90 degrees, facing new direction

limbs and body huge and bulbous

body disappeared

face keeps getting the feeling it's all contorted and screwed up

head feels tilted

head detached itself

body grew huge, then tiny, tiny

felt I was leaving the body

ants crawling on me

posture changed overnight

nausea, headache, floating

tingles, needles

like pins sticking me

experience air--like someone breathing on my face

head leaving body

itches

like insects crawling

felt like I was sitting on the walls, ceiling

3. "Energy" flow change. Many unusual body experiences were described in terms of "energy" flow and change:

I was shaken by a gentle force up my back

felt unlimited energy

shaking with energy like epilepsy

intense energy in spine followed by spontaneous movement

energy release accompanied by prolonged writhing

releases of energy in upward direction--whole body trembling

feeling energy up the chakras and out

rushes of pain and energy release; extraordinary energy flows, shaking and trembling

stored tension in lower stomach releasing snake-like energy force working its way up my spine, working through two energy blocks releasing pain in back, neck

a powerful energy flow

release of energy, twisting and pulling

rush of energy from base of my spine to top of my head

jolts of energy in my limbs and chest

energy flows in my body are getting stronger, sometimes violent. Feels like chakras opening. Sexual energy obviously involved in all this--came close to orgasm in one rush. Seems like it's being converted or used somehow

energy bubble rising from the interior, exploding in my head in a burst of light, like an orgasm in my head

burst of Kundalini experiences, energy climbing to sides of head flashes of heat going up my back--lasted five minutes. I was dripping wet at the end of it.

4. Basic element changes. Body experiences were also described in terms of changes of what Buddhist meditation teachers call the four primary "elements" which are simply experiences of hot and cold, heavy and light, vibration and stillness, cohesion and fluidity. Traditionally Buddhist teachers refer to these as experiences of fire, earth, air and water (Kornfield, 1976).

felt flashes of heat

body feels light

strong heat

light as a feather

body expanding, body lightness

body disappeared

hot and cold rushes, internal convulsions

hot, sweating profusely

heaviness and heat on one side of body

experienced heavy cemented body, also elasticity at times

feeling extreme coldness

trembling and chills

sweats and breaks into chills

great heaviness while sitting

body squashed in a press

lots of heat

slight expansiveness, leaden gaseous pleasant feeling

5. Changes in breathing patterns. Also reported were spontaneous changes in breathing patterns. Since part of the meditation instruction was to pay attention to the natural changes in breath, these changes were infrequently recorded on the forms, but very commonly mentioned during interviews. Here are a few of the written comments:

breath is very shallow

no breath, only darkness

breath jerky

breath fast, then slow, then fast

very slow breathing, then accelerated

much yawning

breath subtle, then rapid with pauses of no breath

breath disappears

rapid breathing

ultra fine breath

breath moved to heart center

much deep sighing

breath shallow like a flat tire

breath seems to stop

going into an area of complete quietness--no breath, only stillness and darkness

6. Changes during walking. A number of unusual body perceptual changes were noted during the walking meditation. A sample of these comments include:

extreme lightness while walking

feeling very, very tall while walking

walking through water or oil

walking, being pulled to the left

walking as if switched into slow motion

floating on moon when walking

as if on a rolling ship, hard to balance, yet walking slowly, room appears to be swaying

ground wavy when walking

"spacy" walking, floating

sway when walking

walking with no feet

room tilts while walking

needing to take large slow steps to keep balance in soup while walking

floating, lightness walking

heaviness, very heavy steps

7. Changes in perception of pain. To be complete in relating unusual body experiences, we must also look at changing perception of pain. Again, this was infrequently reported on forms because pain is one of the common objects to which this meditation directs attention, thereby taking it from the class of unusual to ordinary in the minds of the meditator. Here are some typical comments taken from those which were written:

labor-like pains in chest

pain in leg turned into a wave towering over me

felt rushes of pain as energy release

incredibly intense pain yet totally unattached to it

intense pains alternate with bliss. Pain bliss

great physical pain, mind reacting a lot

back pains are my whole meditation

the pain I have been suffering for a month now turned warm one night, comfortable, generating bliss

pain and restlessness so persist I would not know what to do without them

the mastery of pain has given rise to deep concentration

pain intense wherever I put attention

concentrate on pain and body image changes

a meditation of unusual pain followed by one of heat--which spread from pelvis into legs and trunk

felt pain in my back without feeling anything else--total concentration on the feeling without being aware of who was perceiving it.

pain in eating, pain in sitting, mental pain from judging and clinging. Also joy in being here where I'm dealing with the pain rather than adding to it.

horrible pain in knees

much body pain and shaking of body. Work with it very helpful and focusing

superficial body pain is gone for the moment, and deeper stuff seems to be coming out—tremendous rushes of pain and energy.

b. Visual perception experiences

1. Eyes open. Frequent reports of unusual visual experiences very often associated in time with reports of strong concentration and rapture. These experiences can occur with the eyes open or closed. Some examples of experiences with the eyes open include:

color changes in visual field

seeing more acute

vision improved greatly

still objects moving

like seeing through special glasses, so clear

light flashes

saw a spider as big as my hand come out of the floor

LSD melting-like visions

colors brighter

seeing afterimages whenever eyes move

see double for a bit

see space clearly

see air energy-vision trippy

see darkness when mind is depressed

all sights, mind luminous

see visual afterimages

see candle-like glow emanating from my body

visual perception sharpened

perception of space sharpened

hallucinations while walking

able to perceive vibrations of air around me

sparkles of light while walking at night

colors more intense

double vision

perception of space heightened

2. Eyes closed. Some reported experience with the eyes closed include:

camera-like flashes of light

lights, visions

vision of Buddha

colored lights

saw a spotlight shining at me

cloudy then white

blue, white lights

see white light when concentrated

light and whiteness

flashes of light, green and white, very bright and short

great brightness

seeing images of body cells, organs

see the Buddha

vision of radiating cross

see colors--orange, yellow

visual snowfield

great brightness

see spots of light

In addition, there is a normal flow of visual phenomena that is not reported as special experiences. These phenomena are described as visual thoughts, dream-like images, mental pictures--moving and still, patterns of colors and visions, from simple subjects to complex visual mandalas. Also, it is common for certain visual themes to appear regularly in a meditator's mind, such as visions of Buddha or Christ or various religious imagery, or for some visions of bodies and corpses and death, for others spontaneous visions of violence or of lustful scenes or other visual material often associated with strong emotional discharges.

c. Auditory perception experiences

Often-reported unusual auditory experience are of three kinds: increased perceptual sensitivity to normal sounds, the hearing of various internal sounds, and the hearing of voices. Typical experiences include:

hear distant sounds so clearly

sharper hearing noticed

heard celestial chorus in my head

hear internal hum

hearing high pitch notes

spent two days in astral place with loud ringing and
incredible bliss

sounds more distinct

heard Maharaji Neem Karoli Baba's voice talk to me

hear music coming from the heat pipes

sounds seem much closer

funny noises

mosquito buzzing sound heard within my body

inner sounds, voices

much internal noise

high pitch internal whine

gongs going off in my right ear

hearing notes

electric buzz in my head

heard angelic chorus

voice said, "don't worry"

Buddha spoke to me: "no use looking at me--I'm the same as you"

inner voices--strong as hallucinations

hear voices

a voice calls my name periodically

In addition, many, many students in interviews reported hearing songs, or other familiar sounds, repeated over and over in their minds as the meditation progresses.

d. Olfactory and gustatory experiences

Less frequently mentioned are experiences involving changing

perceptions of smell and taste. These include:

smells clearer

all senses becoming "louder," especially smells

a day of a succession of many very vivid smells; now I know how a dog must experience the world

much clearer taste

tastes more powerful than ever before

I can really taste things now

like tasting for the first time

to taste lessens desire

tastes/smells seem richer

e. Experiences of unusual mental perceptions

In Buddhist psychology, one function of the mind is that it is considered a sense with which we perceive mental sense objects. There is reported in this study a whole range of unusual mental experiences, some related to thought, to emotions, to intuition and so forth, all perceived through the mind. In examining the data I have chosen classes of experiences that are especially frequent or that seem important for our understanding of the meditation process.

1. Experiences of strong emotions and of emotional swings. Meditators commonly report experiencing intense feeling states and frequent dramatic changes of mood. While almost every meditator reported noticing strong emotions and some mood changes, 47 percent of subgroup "A" reported especially dramatic mood swings. Typical experiences of the range of meditators follows:

heavy sadness

huge release of anger

sat through screaming mind trips

flatness, boredom

sick of so many changes

incredibly strong hate--deep rooted, also fear and tension, always changing

restlessness, aversion, sleepiness, quiet, then it starts over

all up and down, up and down

anger, violence, sexual fantasies and sleep alternate

seeing incredible flatness of it all, then sometimes so solid... so it goes up, down

fear, anger, lightness--sometimes incredible appreciation

mood swings from burning coals to cool breeze

highs of bliss and very depressed lows--it's all just happening

doubts, bliss, pain, boredom, serenity, joy, aversion, pain, serenity--always changing

intense emotions of anger, fear, sadness, and joy--the roller coaster ride--oh, my mind

everything more intense

move through emotional states faster now

fantastic mood swings

much turbulence of mind, then still

one day is hard work--the next is easy as if being drawn by magnet

very up and down, sharp changes in emotions

huge extremes of moods

days of acute anxiety depression--days of real highs

seeing change everywhere

boredom, interest, all change

violent crying

yesterday watched some old sorrow come into consciousness without knowing why (no incident). It was very strong, crying came, then it all passed

restlessness

intensely bored

hellish

waves of sadness for no reason

laughing at little absurdities

like an open cut—things are so raw—so sensitive. Feels as though hell, heaven, day, night are crystal clear.

feelings of aloneness, loneliness, insecurity, desperation, absurdity—but no depression.

amazing and anxious thoughts of imminent pain, terror, disease and grief—I'm really scared.

mental states very strange—deep, deep fog alternating with shaky feeling and speedy intense rushes and buzzing, heaviness and exhaustion

tears, laughter, tears

feeling like a leopard-killing, eating people in fantasies.

thousands of questions—intense desire to doubt, think, question

depression, anxiety

intense homesickness

such boredom

waves of emotion passing through me

had extremely vivid image of huge festering sore on my chest and a large spoonful being scooped out. Felt deep anguish, tho' not physical pain; shook and cried--very intense

though it seems pretty permanent, hell passes away, then it comes back again

waves of emotion passing through me

rapture and pain alternate

alternation between a growing sense of just sitting, just walking, and slight boredom, distraction

anger, violent feelings, laziness, frustration, despair, surrender, calm

2. Experiences of rapture and bliss. Frequent reports of rapture and bliss entered the questionnaire. While at least some blissful experience is reported by most all long term meditators, including by 95 percent of subgroup "A," 40 percent of typical two-week students also noted bliss or rapturous states. Blissful states are usually reported as associated with periods of no or low body pain, bodily lightness and an "opening" of posture and full unconstricted breathing. Significantly, bliss is also almost always associated with reported concentration of mind. In the Buddhist psychology tradition, concentration is seen as a direct cause for the arising of these states (Nyanamoli, 1976). Here are some of the students' descriptions:

experienced a few moments of what I call pure love, only glimpsed, but it was such bliss

luminous mind

body and mind became very light--sometimes I lose body contact

light and blissful feeling while walking

all is light, surreal and dream-like

such joy in the clarity of how all things pass

very blissful when concentration is good

prolonged bliss and openness

feelings of great power in the mind

malleability of mind, when concentrated, I can move the mind, shape it, great bliss

overcome with overwhelming gratitude or with the tremendous beauty of the simplicity of some activity like walking

tingling and body lightness, very nice

intense joy in calm spaces

ecstatic clarity of bare attention--all things equal in rapture

joy in each step

insights, followed by elation or peace and happiness

bliss is frequent guest

I can "play" with what is happening to me now

rapture in walking--each step being such joy

great joy, radiant face, calm, empty, no tension at all

intense calm--no other bliss compares to this

radiant mind

malleable mind, joy in the practice

waves of rapture

3. Experiences of psychological insights. Another commonly related experience is of psychological insights, new spontaneous understandings

of patterns, relationships, often from memories of past experiences. Since the meditators are not encouraged to think or analyze, these insights occur more from a continued silent watchfulness. Here are some typical comments in this area:

becoming aware of the subtle insecurity trips my mind plays

see why I dress, act how I do--what kind of image I want. Yuch!

becoming aware of the particular habits of mind which bring a lot of anxiety and pain

so many old memories can be seen

see the pain in relationship to my parents--intense

feeling intense sexual desire. The attachment is unreal, considering how imaginary it is--causing me much suffering. I have been flooded with deep feelings of inferiority, unattractiveness as a woman, really confronting me. At some time though I can penetrate through these states and see mindfully.

seeing the egocentric function of thinking

much early memory material

insight into the defensive nature of the conversations in my head. Brought perceptions of great emptiness and long gaps in thinking--great light and balance--sense of opening of the heart.

see how desires color all my relationships--need to be liked

many distant memories

flashes of strong psychological insight.

broke down and cried for the first time in years--felt more compassionate towards self since then

childhood memories, sadness

giving birth, having my child is predominant in content

reliving many thoughts I had when I was a child of 4, 5, 6 years

noticing much stuff regarding interpersonal relationships

intestinal problems concurrent with fear of people and self-hatred

got ill and had a lot of insights from this. Saw self-pity and what old age must be like

getting in touch with my fear of being alone which I realize I've been avoiding all my life

picture-sound memory of my father getting angry--actually felt like I heard his voice

it seems I not only want to be somebody, I want to be somebody special

seeing my relationships with women over and over more clearly

4. Experience of mindfulness. Along with increased awareness of psychological patterns, moods and emotions, there is frequently reported an increasing ability to be aware of these experiences in a non-reactive way. This mindfulness or bare attention is cultivated as an attitude toward thoughts and emotions and is a key part of the meditative practice. As the training progresses the students more frequently were able to be mindful of even intense "experiences" without reacting, and they become increasingly able to notice even subtle mental events quickly. Subjects typically reported their experiences in this way:

ability to watch intense states with equanimity

increased ability to get behind the experiences

more facility to see and just let go--observing

thoughts seen as all equal--even boredom and dullness--they are just more stuff

very quick noticing thoughts and intentions

more detached awareness

can see thoughts at the beginning

my conditioning is so clear I feel like a robot at times, yet I can watch

watching tension release under relaxed attention

incredible amount of thoughts and a detachment from them

a very calm, alert period where I could watch all the changes physical and emotional. Very restful

like (being) suspended over the beautiful stream of my experience.

picking up thoughts as they break the surface

just sitting back, non-interfering--rapid progression of the most incredibly beautiful and horrible sights

seeing things before they arise

finally much more balance--I don't have to react

back and forth, attachment to non-attachment

experiencing things as sensations without solidity

incredible space of non-reaction is very strong

flipped into a state of perfect balance for a few minutes (later thought it was Nirvana)

rapid flow of phenomena

cried very heavily; sobbing..an incredible release of pent-up emotions. Through it I became mindful automatically. There was an incredible calm behind this display of emotion, yet at the same time I was right there with the crying, really experiencing it.

still resisting and struggling, but I am able to watch with more balance

sometimes I feel insecurity verging on the way I used to get depressed--but can watch it better. Pass quickly.

incredible luminous equanimity

sitting in the hall very restless waiting for the gong. I said, "Okay, restlessness, you got me. What do you want to do with me now? Make me climb the wall?" Then it got better--went away.

judging decreased--softened

fears like dying of cancer, yet enjoying the process of watching

really able to watch it go by

objects too fast to label often

just sit

tremendous change in way of experience--a sense of balance--emotional well-being

acid-like detachment and flow after so much strong emotional states

see how much of my life is reaction, now can let go

learning to allow, to let self, stuff be

5. Insights into the nature of life process. Another whole area of common experience reported by meditators includes insights, based on

seeing underlying process, rather than content. These are insights about the nature of life, the process of birth and death, the nature of what we call our self and so forth. These understandings are often couched in the Buddhist style terminology of the retreat teachings, but are universal in their content. It is this class of experience and understanding that is focused in the traditional Buddhist texts on the psychology of Insight Meditation (Nyanamoli, 1976). These experiences include deeper understandings of love and of birth and death, both in the sense of a whole lifetime and in the momentary arising and passing of all our experience. As insight into the constant instantaneous flow of our world of senses and mind grows, there is often fear and terror as in approaching death, which arise as a meditator sees more directly the impermanent and out-of-control nature of his moment-to-moment existence. Here is an extensive selection of reported meditation experiences from which we can better understand this level of insight:

fear and nausea

thoughts of self-destruction, being killed in different ways

really feeling the truth of the equalness of all objects--much less judgmental

experience of nothing here

it's like an empty dream; it comes out of nowhere, goes to nowhere

experienced being no-one; great equanimity

everything seems so shaky, so empty

see how identification with any state--pleasant or unpleasant throws whole system off balance

compassion for so much pain in the world

mind opened and permeated the entire universe with love

the sun is shining and my stomach is full of gas

see body-mind split and their connection clearly

wept (paradoxically!) when I saw that there was no one to cry out or to!

thunderstruck by the beautiful emptiness of all things

many insights about opening up--losing control with control

for the first time aware of the impersonality of true compassion--that underneath all the stuff it is the same in everyone...gives a spaciousness that can't be identified with.

see peace and calm are space itself, not me...seeing only process functioning

suffering comes by not letting go of the mind trips so that they then color everything

strong feelings that I am dissolving--holding on to nothing... just a wide space of being

experienced "sight is sight is sight" perceiving only this without judging

it's been raining insights for four days! Just watch the best I can.

all of a sudden became aware that I wasn't the pain and I was not the thinking...a peek at the truth...it was scary when I looked all over and I couldn't find me

from feeling intense hate (so lonely and so painful) what developed was increased compassion for the bitterness I see in people around me...I feel an openness I hadn't previously known

suffering and love. I'm learning from experiences of death of friends of seven years ago now

releasing sadness, from seeing how much suffering there is from not loving ourselves and others. Feel lighted and cleansed.

as to death...I am dying. It's painful, crying, and it's so obviously necessary; at times I'm very scared

beginning to see the other side of death, which is birth

many profound revelations

death and death visions come up frequently

sometimes the funniness of how seriously I take my head trips overwhelms me

no way around the suffering but to be with it

never knew love before--incredible compassion comes from the uncontrollable arising stuff

seeing again and again that I only exist as a thought concept. Hooray!

seeing the pain of separateness everywhere

feeling how empty all this process is

experience surroundings as an empty bubble flashing through space and time--such a dream

an experience of spaciousness and in mind--very powerful

once when I was walking--I just became not there at all!
I've had tastes, but this was experience. Wow!

really saw how everything is changing, body is dissolving

great paranoia

the mind can come up with anything

can see the great freedom of relating to people without the interference of desire, the grasping of the mind

glimpses of love--of unlimited power

watching relationship of greed forms in thought process to tension and energy cycles--seeing how even the desire to get high binds

learning to distinguish indifference from equanimity

noticing the power of love to desolidify

confronting all the tricks of desires which want to survive

feelings of deepest love and gratitude from insight in practice

clear perception of thinking and physical tension as both attempt to maintain "I"

large "thought release"...sudden large amount of frustration, depression, confusion, feeling as if somehow I had blown the whole practice. Then, crouched in a ball on my bench about to burst into tears - snap! "Not two." It's all one. Noticing returned, straightened up, watched and felt very confused. My mind saying, "But, but..." Today it's all gone, mindfulness returned, but what to do when the mind goes uncontrollably, unmindfully crazy? Actually I understand what to do, nothing, that's just part of the dance

increasing involuntary muscle movements, then a flash of insight into what was causing the tension, with that the mind opened and felt like a great burden was removed, the mind radiated and I felt more freedom in the mind than ever before

literally experiencing my own death, running from it, saw nature of deep grasping for security

incredible opening up of insight, made clear what's really going on and important in life

seeing how creating past and future is suffering, yet still attached

fear and terror as I watch all arise and vanish

can distinguish mind qualities, consciousness, body processes easily

feeling totally insane, the mind out of control but it's okay, it passes

much understanding about what had been obstructing meditation until now - clinging to views about what meditation should be...now much more allowing for states to arise including restlessness, distraction, rage, etc., seeing more clearly the impersonal nature of phenomena

insight into many defenses of "self"

there was one moment one night when it was not me breathing. There was no "me" at all, just for a flash, but I flipped out at not having me around. I remember thinking there were only a few minutes left before tea and that wasn't long enough for realization! Funny and ridiculous.

in the last couple of days, I have noticed that <u>everything has changed</u>! It did not change during those days more than other times - I just had not been able to see...Since I was often thinking about past, future, present, spinning out on emotions

experienced there being no place to hold on yesterday. Every mood I identified with was in continual flux as mindfulness asserted itself again and again. No matter how hard I tried I couldn't be depressed

an experience of oneness with all human beings; happiness and love

seeing the impersonal nature of the mind-body process and fear arising, seeing how much I want to control the process

6. Dream changes. A different realm of experience noticed frequently by the meditators was vivid and intense dreams. Sixty-two percent of thirty two-week retreat students reported such vivid dreams when asked, and forty percent of Group "A" spontaneously reported them. This intense dream activity can also be viewed in the context of the typical changes in sleep patterns which will be discussed later. Reports on dream changes include:

saw myself go into sleep and could watch myself have a dream

heavy dreams

dream of what appeared to be my death - very eerie

nightmares

vivid dreams

intense dreams every night

had a few nightmares

strong dream of Buddha and Christ

very vivid dreams - feeling them as reality - also a sense of transmission from dream to wakefulness

dreams of fear

dreaming a lot - I'm able to be mindfully aware of dreams

noticed the flickers of scenes in the mind as the dreams flowed by

catastrophic dreams

had a dream that I was falling to my death. At first fear, then letting go with the equanimous understanding, "Be mindful." I fell, broke many bones in my body and lay calmly in great pain

a Tibetan lama gave me an interview in a dream

really intense dreams

I'm dreaming that I'm meditating

really horrendous dreams

death dreams

had a rather insightful nightmare

7. Time perception changes. Another category of common experiences had to do with different perceptions of time. Though reported by only twelve students in the written data, oral interviews show that most meditators have strong experiences of the changeable nature of time perception in their practice. I believe that it is not often reported because students do not consider it an unusual experience in practice, but a common one. Some of the written comments that were made on time follow:

no past, present or future - suspended in the void

no time - just moment to moment

see the relativity of time

boundless, timeless mind

voidness, no time

time goes so agonizingly slow or so fast during different hours

when I resist pain time drags on forever

all of a sudden I can sit still for three or four hours with ease

experienced the trickiness of time, (sometimes think the hour has stretched into days, other hours fly by)

time goes so fast

see time as just an idea. There's only now, and that's not time

how the mind creates time.

8. Concentration changes. Another class of unusual perception was noted by meditators in relation to concentration of mind. Although the method of bare attention does not produce the strict concentration of mind held on only one object, there is developed a moment to moment concentration, a steadiness of mind on each new object of awareness. This is the concentration which seems to produce the effects of rapture and bliss previously noted. This concentration also leads to being easily startled for some, as is noted in these various comments:

can focus on experience without the subliminal "hum" of double objects

mind getting gradually more concentrated

totally concentrated on the breath, nothing else exists

total absorption into body sensation

jet plane went by and for a few minutes I was the sound, totally and completely

concentration deepened so I experienced sensations more deeply than ever before. I felt everything slip away but the knowing of the feeling. It was exhilarating, but eventually I got scared and fell back

became my feet, nothing besides them was known to me

startle easily

so sensitive

jerk/frightened at any sound

movements, sounds startle me

easily startled

9. Effortless awareness. According to the meditators after long periods of practice they experience awareness as effortless, and mindfulness happens by itself. This was described as:

choiceless awareness - less and less effort required to continue mindfulness when strong desires, sleep, hindrances arise

the mindfulness remains no matter what conditions - not apathy, but detachment

just "being" as all things change

I even experience mindfulness upon awakening in the morning automatically

Flow of phenomena being experienced with more detail and clarity - it just flows by

10. Out of the body experiences. Regularly, although infrequently, meditators reported experiences of "consciousness leaving the body." In our data pool #2 and #3, these experiences are mentioned by seven people at various times, only three percent of the subjects. Often they are referred to simply as:

> feel myself leaving the body
>
> leaving body in sittings
>
> sensation that my consciousness is in another person's body
>
> left my body. Flew out window, saw red tractor outside

In addition, there are several detailed accounts from three separate individuals. Each of these reportedly took place in the time between waking and sleeping while the person was lying in bed. They follow:

> Awakened to huge energy rushes in my body, especially at the top of the head. Heard a very loud sound, internal noise - was floating out of my body in the room - sort of dream like at times. Much fear arose, spinning about, found myself back in bed.
>
> Just about asleep when I felt as though I was being swept up in a tornado windstorm. Became very scared, felt like I might be dying, felt as though my body were being twisted around in the wind. Realized that I was actually still lying on the bed peacefully. This has happened several times. Now I am less scared and can begin to let go of my body and float a little more.

> I was lying in bed ready for the night's sleep. As I began to doze off, yet still mindful of the breath, I felt myself lift out of my body and encounter a strong force pushing and turning me like a wind, also strong movements of energy. Terrified, trying to stop this, I finally go back in my body.

The same person later reported:

> Have experienced more leaving of my body type experiences, especially at sleep time. Again experienced the strong forces but my fear is diminishing a bit. Twice I found myself doing the walking meditation in my room, which I had resolved to do after my nap and then all of a sudden found myself still lying in bed - I hadn't moved! Another time, I could feel myself floating outside the monastery and see the trees and railroad tracks on the way towards town, then I felt myself return to my body.

Most of the reports of spontaneous out of the body experiences appear to be concurrent with periods when the meditators also report strong concentration and mindfulness.

11. Other general perception changes. In keeping with the open premise that certain experiences important for our understanding of the mind may occur infrequently, but have great significance nonetheless, there are several more classes of perceptions noted by meditators, though more infrequently on the data sheets.

One experience more frequently shared in interviews than noted on the questionnaire has to do with how the mind changes states of perception. It has been noted that the mind seems at times to leap from one level of

perception, one state of consciousness to another. The experience is described as the mind clicking into a new way of perceiving things, as though there were quantum jumps in perceptual stances. While it is also common to experience gradual change of perspective, or to note constant moment to moment changes of mind state and mood in meditation, it is described as a striking and even startling experience to notice how the mind can at times switch perspectives in an instant and relate to experience from an entirely new place. This quantum-like change in perspective is especially reported in relation to paying attention to pain and to new insights, two sections we have described with much detail previously. It is reported that deep insights ("satori-like" experiences) often arise as the mind takes a leap to new perceptual levels. This new way of perception may last for some time or it may quickly pass away.

Another realm of experience, striking, and noted regularly though infrequently, is that of so-called psychic phenomena (Rhine, 1975). Our data indicates some meditators who claim to have had experiences of pre-cognition, knowing what time they would be called by the teacher in advance, knowing that an emergency phone call would be coming in advance, knowing of a death of a friend in advance, and so forth. Four students reported telepathic experiences. Others have noted how much clearer their perception becomes, leading them to feel more psychic and also to feel very intuitive when their minds are still, yet alert. Reports of psychic experiences are not extensive because in this meditation practice, all experiences are to be treated with equal awareness, hence psychic experiences are neither encouraged nor discussed in great detail. While

at times these experiences seem to be correlated, as mentioned, with high levels of concentration and stillness of mind, it also appears that certain people have a predisposition toward such perception regardless of the depth of their meditation.

In another category altogether, fifteen percent of the meditators reported bursts of creative activity spontaneously arising in their practice. Often this occurred with imaginative use of a media with which they are already familiar. In such cases reported, dancers may spontaneously choreograph new dances in a sitting, writers plan new novels, inventors come up with new ideas and so forth. Since this level of the use of mind, creative thinking, is also discouraged during the practice, there is little record of its extent in our data. Students are always directed back to a choiceless observation of the process of how their experience happens and changes rather than spending time working with the content of any particualr experience. Nevertheless, it is actually a common and striking experience to have rushes of creative ideation during practice, again, as with psychic phenomena often correlated with periods of stillness which appear to facilitate these new perceptions.

Another observation that I have made based on reports by meditators over a number of retreats is that certain students repeatedly report one particular class of experience in their practice. About 10 percent of our students work primarily with body pain. Certain other students report predominant awareness of visual images, others of verbal thoughts, others of emotions and moods, all these over long periods of time. To some extent this may simply reflect their habit of attention, but from student

reports in the realm of thought, there appear distinctly visual, verbal and feeling and intuitive meditation experiences which are predominant for different students.

There are many other factors one could choose to single out and explore which arise in meditation experience, but the above categories do comprise the most commonly reported changes in perception.

f. Detailed samples of meditation retreat data

To end this section of data on unusual experiences, before going on to further data presentation and assessment of patterns of change, I have included some samples of the actual data received from the questionnaires of data pool #2 and #3. These have been selected to give the reader an idea of the progress of a meditator's experience, and for this reason particularly detailed and rich sets of forms were chosen.

At this point I would like to remind the reader that the basic meditation practice being followed here is simply one of sitting and walking and paying balanced careful attention to whatever happens. All the experiences reported thus far, and those we will present now occurred spontaneously while the participant simply sat or walked in silence and watched.

The first case is a record of a student experience exactly as recorded by the teacher (pool #2) during interviews held every other day. These were recorded during an eighteen day retreat. The student is a female, age eighteen, with no previous meditation experience, and this data is typical for a first retreat:

Day 2: 7 1/2 hours sleep, much distraction, boredom, wanting to leave, mind stays on rising only occasionally, turbulent mind, pins and needles in feet, wakes up with nervousness, shaking, anxiety. Beginning to see turbulence of mind always.

Day 4: 5 hours sleep, quiet day, then restless, sees how all things in world come from mind, objects not too clear, can't catch thoughts, doubts, much planning, comparing.

Day 6: 5 1/2 hours sleep, very quiet, now sleepy, breath clear, slow, inner trembling, shakes, tickles, sees the many ways mind trys to distract itself, get attention, sees the absurdity of all the ways mind manifests self importance.

Day 8: 4 hours sleep. Wobbly walking, dizzy, hot all over, then cold, light headed, sometimes extremely clear breath and noting, spontaneous weeping, rapture, sees all other activities as meaningless compared with meditation.

Day 9: More sleepiness, mind wandering, 'life/time goes so fast,' intense back pain occasionally, objects clear part of the time. Fewer mood swings/can watch.

Day 10: Rapid breath, very calm yet things seem to be moving fast, so <u>clean</u> inside, fresh, speedy walking, sees intentions, 1 1/2 hours of sleep.

Day 13: Restless, flashes of energy, then periods of calm, weeping profusely day before, many questions, 'blah,' mellow.

Day 16: Can really understand balance, mind is really gone. Thoughts and restlessness come and go without distraction, tingling and itching, calm and clear, rushes of energy, joy, 5 hours sleep.

Day 18: Mind wandering, rising/falling not so clear, 5 hours sleep, smells more clear, sensitive, not hungry in evenings, eating little.

FINAL COMMENTS: Great changes, gone through all emotions and then passed. Sees having to do it <u>self</u>, take care of <u>self</u> (no one else can), (powerful insight), feel more allowing, less caught in trivialities, seriousness, less <u>afraid</u> (in dark, of strangers, etc.), feels very mellow.

The next example is a thirty-eight year old female student who had previously practiced four years of Tibetan meditation. She is a therapist who works with terminally ill cancer patients and who reported that she herself had much fear about her own death:

Day 2: Stays with breath, breath fine, eating less, back pain but can watch or dissolve into light, emotional swings, doing touch object each breath; thoughts/comparisons/concepts to nursing, work etc. Claims to be relatively stable. (Later, many coarse thoughts, sexual fantasy, etc. etc.)

Day 3: Chest pain, fear of heart attack, dying, (clearly very repressed) distraction, strong emotions.

Day 4: Breath quiet, some thoughts (irritation and annoyance) walking calm, no fears or thoughts of death she says, appears calmer, experiences voidness at times, 8 hours sleep yet occasional sleepiness.

Day 6: Bliss, many insights, wanting to tell everyone about awareness, wanting to write, 6 hours sleep, 2 hours of itching all over, some fear, can watch mind states quite easily now, feeling centered.

Day 8: High, concentrated, calm, breath clear, roller coaster.

Day 9: Doubt, confusion, boredom, etc. Sleepiness with much condemning mind.

The following are sample experiences recorded by the students themselves (pool #3) during the three month retreat on forms described in Appendix I. Question #2 asks: Have you noted changes in clarity of perception, concentration and/or frequency of moments of mindfulness? Question #3 asks: What is predominant in the meditation now? What unusual experiences have you noted since last interview? This data is presented exactly as the student recorded it.

The first sample is a male student, age 23, who has meditated at five previous two week retreats. According to the teacher, his is a common progression of experiences:

9/24 #2 frequency of concentration increasing slowly

#3 absolute sloth and torpor

9/26 #2 when not being slothful, concentration is getting excellent, feels very penetrating

#3 half the time is sloth/depression, half the time is wonderful clarity/energy, etc. - it's getting quite boring chasing these mental states wherever they want to go

9/28	#2	concentration down since last time, many thoughts
	#3	absence of effort - need for strong vow - getting stronger feel for anatta during very painful sittings
10/1	#2	concentration, except when eating, is way up, frequency also way up
	#3	meditation is completely changed, all new - precision and ability to get behind all arising phenomena seems much improved - there is a sense of learning a 'trick' in how to make mindfulness perpetuate itself deeper. Everything has taken a feeling of being very synthetic
10/3	#2	clarity up, frequency up
	#3	meditation ranging from very sloppy to very intense. There is no object-subject, only one being through time
10/7	#2	same as last time
	#3	same, but more shaking during sittings
10/14	#2	yes
	#3	some nice glimpses of the emptiness behind all this stuff - interesting to start to see the little guy in the corner is also passing - working with eye tensions - eye movement correlates strongly with gross and rapid thinking, by relaxing eyes, great openness and letting go till there's nothing left but space and the occasional passing cloud. New meditation on imagining death is good, if somewhat still conceptual - particularly during walking - unusual - body disintegrates and floats around while still being very much there to sweep through
10/19	#2	in sitting very strong, all else fair
	#3	strong experience of having been switched into slow motion
10/29	#2	up
	#3	predominant is that it's unfolding so methodically and rhythmically it would be pointless to say what is predominant now

11/12 #2 getting finer - continually breaking down into smaller units - so that concept-perception breaking down a bit too

#3 violent shaking - a little crying (very babyish feeling) have started sitting with eyes open which seems to completely open it up so everything arising that is caught can be moved off of

11/22 #2 very good

#3 what joy to be doing this work! As the clarity of anicca in objects gets clearer, as well as the anicca [impermanence] of the watcher, as well as the anicca of the anicca, I get a real feeling for just how much we live the shadows of what is happening instead of directly experiencing it. Still having violent head shaking whenever mind wanders - and sometimes getting a bit tense behind the action. Also sometimes head trip meditation take over and then sweeping is good to bring it back

12/8 #2 moments of clarity and peace never experienced

#3 Oh - anicca [impermanence] moves so silently. Just sitting back, don't interfere, don't know. Just being. Rapid processions of the most incredible, beautiful and horrible sights. The veil of 'I-doer' seems to become so thin that very often there seems to be no meditation going on. From a completely different perspective I begin to get a strong sense of how greedy my practice has become (or maybe always was). Also the arisal at times of very very fierce anquish and anger - and feeling although quite clear also quite wild.

The next sample is a female student, age 25 with little previous meditation experience. She has had much body pain due to a series of ski accidents and operations and this is a record of one of the approximately ten percent of meditators who work mostly with body pain:

9/23 #2 like a roller coaster - depends on the moments - first day, generally more mindful than second - especially in between sitting/walking moments

#3 first day: no sleepiness, very high mindfulness, concentration (for me) - very little restlessness except last (9-10) - slept the whole way -
second day: sleepy morning sittings - long thought thought trains going through - before lunch sitting - super mindful with a detachment to the process lacking before-
no unusual experiences, except the trickiness of time - I sometimes think the hour has stretched into

days, other hours fly by

9/25 #2 third day: mindfulness less in in-between moments (between walking/sitting) - clarity of perception and concentration increasing - moderately impatient, restless; fourth day: morning - much more calm today, mindfulness in-between increasing

#3 Pain - third: hallucinating colors - strong visual trips with eyes closed - last sitting, my body disappeared - was a very painful sitting, then suddenly realized I no longer hurt, but the space around me did - discovered that was because there was no physical I there, except my hands - took a shower - was really a trip; fourth: discovered a place behind my physical body where I could watch the body hurt, get sleepy, etc. without affecting whoever it was watching from wherever - would start getting sleepy, go to that place and from there watch my body fall asleep - my eyes would roll up to third eye area during this - can't do it all the time - very slow breathing - much space between

9/27 #2 fourth day afternoon: got caught by the gloomies real bad - couldn't get away - fifth: won my first battle with pain - indicates an increase in something - sixth: pain dealt with better in general

#3 A. Pain.
B. 1. sat for an hour without moving - for me, it has taken a long time to go beyond the intense pain present to do that - I patted myself on the back - oops. 2. time is beginning to go much faster during sittings 3. day 5 very restless thought-wise - found my breathing rate and pauses between breaths greatly accelerated - upon intentionally slowing it, found the thoughts to disappear - 4. found the more microscopically aware of my breath, the more slowly it goes, the less thoughts I have - 5. found my emotional state swinging wildly from bliss to deep gloomies

9/29 #2 pain is less fearful now...I still groan inwardly when it starts to happen, but by consciously letting go a lot, relaxing mind and body, it is flowing much easier - I seem to be getting really <u>involved</u> in the pain, rather than labelling it, but still trying to pretend it's not there. Am trying to really look at it

9/29 #3 A. Pain.
B. 1. concepts of time disappearing - barriers between sittings, walkings and days becoming very vague - 2. body blending in with surrounding space, especially when legs really hurt - head and hands seem to stay the same in walking, my feet are not defined - pick up more of just sensation

10/2 #2 decreased

#3 Pain. Mindlessness. 1. echoes in my mind - when I label something, it keeps repeating itself over and over - 2. continuous conversation going on, even while trying to just stay with the breath, doesn't make much sense if I listen to it, yet it doesn't stop either - just rambles on - 3. mocking mind - making very sarcastic, caustic comments on what's going on - and what I'm doing - sneering is a good word to describe it

10/3 #2 decrease to all time low - picking up today, especially mindfulness continuity - life continues on...

#3 Pain, wandering mind (riding long thought trains) - 1. I am having trouble ridding myself of the notion that thoughts are bad - I am constantly pushing away - still caught by my preconceptions of a "good" sitting - 2. <u>gongs going off</u> in my right ear several times a sitting - 3. a lot of anger, ill will at people causing excess noise, going in and out of hall, taking showers, etc.

10/7 #2 Sunday's energy (2 week folks leaving) totally disrupted everything - took until Tuesday evening to recover - no clarity anywhere it seemed, Saturday, however, was very clear, very bright

#3 Pain, restless, desires, boredom, anything, you name it - Saturday was the first really clear, alert, mindful sitting (singular) I have had - Pain increasing once again - have trouble sitting an hour again

10/9 #2 Wednesday - very concentrated at times, overall more than usual mindfulness greatly increased - less clarity it seems - things are a little fuzzy - Thursday - mindfulness increasing between sittings things still a little fuzzy

#3 An amazing thing happened this morning - had a sitting with an absolute bare minimum of pain for the first time in my life - felt so good I sat for two and a half hours - amazing - so I noted "amazement" and continue on - very concentrated walking after sitting that long - also it

was lunch time when I got up - no appetite at all which is good considering I hadn't eaten since yesterday noon - afternoon, pain in back - things are normal again - 2. feel a great deal of freedom now I am no longer labeling - it's like having paddled around a tiny pond for a very long time and suddenly finding yourself on a large lake - a very adventurous, albeit somewhat hesitant (awe-struck perhaps) feeling - 3. After getting over the great adventure, experiencing a lot of boredom - life goes on... 4. finding that when my mind wanders, especially when sleepy, it always wanders off with words - also, now that I am not using labels, when it wanders I find myself labelling when I become aware again - makes me wonder how much mindless labelling I've been doing for ever how long - same is true in the walking, when I stop paying attention, out of habit, I start labelling - far out - 5. the night time is a very still time - 6. my brain, body is programmed to think it's insane to be getting up at 1:00 a.m. and is pretending it's tired and sleepy - sort of foggy sittings during the night

10/11 #2 I feel like I write the same thing every time - one day it's down, next it's up - rubber ball syndrome -

#3 Thoughts, pain, reliving past (especially boo-boos) - 1. felt like I was sitting on the walls, on the ceiling - 2. felt like some force that was really strong was pushing against my left side - finally it squished my left side into a flat nothingness against the center line of my body - a little later, it folded my left side over to 90° from my right side - I checked it out by opening my eyes because it was so weird, and my head was turned and my body a little crinkled, but everything was basically normal

10/13 #2 No concentration whatsoever - awful

#3 Wandering thoughts, mostly past experiences, reliving past, preliving future, same things, over and over and over and over and over and over...Rolling up the mat stage I

10/15 #2 Concentration increasing slightly - still basically at absolute zero - no tolerance for pain at all - 15th afternoon: pain tolerance going up - felt really detached from it for first time

#3 1. Sittings getting to seem like days long - 2. Use of death over left shoulder incredibly helpful - use of "who am I" with pain seems to make it fairly tolerable.

10/17 #2 Concentration increasing once again - losing mindfulness between meditations - coming to a realization about the nature of pain, but don't know what it is yet

#3 Wandering thoughts, pain - 1. my face keeps getting the feeling it's all contorted and screwed up - 2. sometimes my head feels tilted at a very uncomfortable angle but it's straight - 3. my head detached itself and put itself on the edge of my shoulder - strange place to look from - 4. pain in my leg turned literally into a wave that rose up into a huge shape towering over me, then crashed down - swept over, rolled back and up and down - weird

10/19 #2 Much more of everything - of course, that's not saying much considering how it's been

#3 Pain - 1. Am getting an inkling of the tremendous freedom and power of detachment/non-involvement 2. had a sitting 18th with incredibly intense pain, but I was totally (or so it seemed) non-attached to it - was a very spacious experience - it seemed as though I had really plugged into "Big Mind" - even my breathing had a quality of roominess to it - that afternoon, of course, I had the worst sitting of my life - so goes it! 3. swaying back and forth involuntarily - 4. gongs still going off - not the ones that end meditation, but the same sound of the one we use to call for them and meals

10/21 #3 Pain. Today is pain day - I am determined (tee hee) to get to the bottom of this - even if my legs fall off - it is morning, however - we'll see how I feel by lunch about all this - Well, they didn't fall off - in fact, it was the most painless day yet...hmm - it's getting harder each morning to get out of bed and face the day

10/24 #2 Concentration so-so - insights increasing - continuity of awareness in daily living still sporadic - you'd think by now I'd have it together - oh, well...

#3 Cosmic Realization Week - 1. my body really doesn't exist except as a concept - 2. when I try to find something behind thoughts and sensations, all I find is emptiness - another sensation - and the only way I can feel it is to think, and that's just a thought, so there really must be no one home. I get the feeling there's a me only when a thought thinks it's somebody. 3. Seeing the true nature of life - suffering- really hurts - no wonder no one wants to look. 4. My desires - greed - are getting really intense - incredible how much pain wanting makes. 5. I think I'm going crazy. My ego is getting frantic,

jumping from place to place, trying to find a place to stand. It wants to leave this retreat so badly it can hardly see straight. My best friend I came with left tonight. Put me through heavy changes. I don't understand what's keeping me here. There's enough suffering I go through - why am I creating more for myself? But I stay - somehow I have this idea it's good for me, hmmm... 6. Forces playing havoc with me. Pushing up, down, sideways, backwards, forward, you name it. 7. Can no longer keep food in my room. Have gone on two eating freak-outs as an outlet for incredible frustration, totally uncontrollable, pretty mindfully watching though. 8. Really painful time. Help let me out. I don't want to play this game anymore. I'm being held a prisoner inside a waffle.

10/29 #2 Looking back on the past 6 weeks, I definitely have the feeling that my concentration has been steadily decreasing, interesting...

#3 Thoughts, pain. Nothing except an incredibly frantic monkey mind - daily living pain (physical) too much - am leaving, too bad - if it is possible to enjoy pain and suffering, I was actually beginning to like it here - the cause is not mental pain, just down to earth physical - I lay in bed in the morning wondering if I'll ever move again and if today will be the day someone will just have to fold me up and carry me to my chair in the meditation hall...there to sit forever...oh well, better luck next time...

10/31 #3 Physical pain is tying my mind in knots also - went on a long journey indide my head - first time I've ever been able to do that with any clarity - found an incredibly deep well of frustration, doubt and all that stuff in there - figured out why I wanted to leave - Pain is real and my conscious mind too stubborn to allow me to go because of mental trips, so when a physical excuse came along, I leapt at it - either condition alone would not have been a good enough excuse

11/1 #2 Concentration, mindfulness much better - daily activities getting done mindfully

#3 Thoughts - am beginning to figure out how to watch them - it's much nicer than continually getting spun out

11/2 #2 Mindfulness greatly increased - also concentration, clarity a little fuzzy

11/2 #3 Very quiet - am lying down now - very good for concentration - ever meditate on a bus? that's what I'm doing - it's a trip - I just "woke up" from a "lying" as I call them - couldn't figure out if I was sleeping or meditating - remember very clearly commenting that an hour had passed, I better move for my back's sake - so I must have been awake - don't remember anything else - made me wonder if one couldn't sleep physically while being fully awake mentally - it certainly seems possible - think I'll try it. It doesn't matter where you are - at St. Joseph's Seminary or on a bus to Boston - it is the clarity and silence within - I feel low on energy, but feel an incredible strength of mind and silence in my heart - very mindful also - headache, this bus is noisy, my eyes are not accustomed to this much light - but I am just noting it - pain..pain.. pain...
NOTE: 1 week spent in Boston - gained 15 pounds.

11/9 #2 Concentration down, mindfulness way up - perception sharp

#3 Not much happening - meditation seems no different from daily activities except my eyes are closed - have noticed how very still my body is when I am just sitting around - everyone else is tapping their feet or twirling their fingers, but my body is just incredibly still - feels nice

11/11 #2 (Back from Boston) Everything down - mindfulness present in Boston seems to be gone - maybe it's just the background against which it's being seen - so much mindlessness there

#3 Not much - my lying down meditation is definitely not as clear - is a little foggy - but much more concentrated

11/13 #2 Everything increasing slightly - I don't know - I've bounced up and down so much I don't know what's up or down anymore

#3 Not much - am getting depressed - no joyousness, spaciousness in my mind - total lack of interest - I hate doing yoga, but if I don't I won't be able to move - don't mind meditation lying down but getting up in the morning is still the worst thing in the world - had a strange experience last night - I might have been dreaming it all, but I don't think so - I was dreaming and realized that the dream was going to get gory or something and I didn't particularly want to watch so I said to myself, you don't have to watch this and woke myself up - I realized that I should not have stopped it, but just watched it, I promptly fell asleep again, looking for where I left off, but it was gone - perhaps I was just dreaming I was dreaming...

11/15 #2 Still foggy, others same - 15th: things clearing up a bit - mindfulness increasing, concentration still not so good

#3 1. Peanut butter brain syndrome - noticed it in Boston also, forgetting things, imagining things - or going outside, noticing I forgot something - (i.e., glasses) going upstairs to get it, getting glasses, going back downstairs to find I have forgotten something else that was sitting right next to the glasses - strange - losing things - new ways of doing things as solutions to problems take forever to occur to me - 2. Total lack of interest for past 2 days, no spaciousness - 3. spaciousness, interest returning slowly

NOTE: Spent 2 weeks working on staff at this point.

12/2 #2 10,000% increase in day-to-day living mindfulness - concentration pretty bad, as usual

#3 Restlessness - am learning sweeping [meditation on body sensation] - incredible increase of energy - I have trouble remembering what I'm doing, though - my mind wanders and I mindfully bring it back to my breath, forgetting that I was sweeping at all - much better today - no trouble finding where I left off, because the body parts I have dealt with are all tingly, and the ones I haven't, sort of dead feeling - Interesting - I get a sensation response from every section of my body, but they are all of a painful nature - very slight and far off, but definitely not ones I would term pleasurable - life in a physical body must be all pain...

12/4 #2 Much concentration increase, much perception increase

#3 I don't know - my spine has a big block in it at the base of my neck - sweeping is fun-frustrating

12/6 #2 Concentration, mindfulness, perception all getting really good, deep

#3 Sensations. Cosmic Realization: my body is only contracted space, and pain is only a further contraction - energy - contracted space, it seems - pain is a lot easier to deal with when one rids oneself of the concept that is supposedly hurting - how can energy hurt? It is only more or less intense - there is only distinction in my mind - intensification of energy (pain) is felt all over the body - radiates out from center - whew...

Talking really drains out energy - "drains" is a funny word - "lets out" is a lot better - Sending energy into a very contracted space (pain) for me just mostly makes it worse - add more pressure to the situation - drawing it outward seems to lessen the pressure so is pain just an energy blockage one can treat as a dammed up river?

12/10 #2 Everyone is waking up from 3 months' slumber - energy is getting distracting...and I'm stirring also - everything decreased slightly, but still trying to keep it together

#3 More Cosmic Revelations - 1. pain looks like analogy of black hole in astronomy, incredibly contracted energy, the energy from solar plexus looks like with infinite space within. Incredible. 2. I can cause or dissolve pain at any given point in my body (relative, of course, since I'm not really causing or dissolving anything) - by the type of energy (mind-state) given it - 3. since energy is contracted space, and matter is contracted energy, there really is no escaping pain because the body is pain - 4. I'm not sure about this one, but my body feels like a spotlight - through which dust particles (energy-space are moving - the spotlight gives the illusion of being there, but it is actually composed of totally different energy (dust particles) at each moment - energies just passing through, going from one expression to another - so that my body isn't there at all - it is the same thing as the floor, the air, another body - just us chickens here - it's all the same stuff - what just made up my body is now yours - yippee... energy just trucking on through (space)... 5. Space is love - love is space - that's a trippy one...

12/12 #2 Going down...

#3 No great cosmics, so I'll just sign off - nice talking to you (whomever you are) for the last three months

The next sample is the record of a male student, age 28, who had done two previous two-week retreats. His experience is included as an example of a student who according to his meditation teachers did not seem to benefit or change as a result of the meditation experience. This question of non-successful students will be discussed in more detail later in this chapter.

9/24 #2 Some increased concentration - not too much energy

	#3	Lots of thoughts, some fears, much psychic garbage
9/26	#2	Increased mindfulness
9/28	#2	Increased and decreased mindfulness, many ups and downs
	#3	Lots of thoughts and visual images, voices
10/1	#2	Ups and downs
10/2	#2	One day not concentrated, many thoughts, hindrances, - next day - very calm and easy to note things
	#3	Many changes
10/9	#3	Physical pain, mind reacting a lot
10/11	#2	Many changes - from very concentrated and mindful to very unconcentrated and unmindful
	#3	Fear attached to many different thoughts - also clinging to mindful states - and strong feeling of remorse
10/17	#2	Decrease in concentration and mindfulness with anxiety states, but increases when anxiety passes
	#3	Anxiety attached to many different thoughts including doubt - much automatic (involuntary) body movement and jerking during sittings
10/21	#2	Many
	#3	Very strong feelings of remorse and anxiety attached to many different thought contents - now ill will - also moments of feeling a clearer perception of the dharma
10/26	#2	Many
	#3	Much anxiety, ill will after period of increased mindfulness - one period of high energy
10/30	#2	Often have thoughts that concentration and mindfulness are weak
	#3	Much anxiety connected with different thoughts - many about making decisions - much sadness - connected often with thoughts of not being able to do the practice - much trying to figure it all out in thought

11/4	#2	Concentration improving some
	#3	Anxiety and remorse - seem not to be as overwhelming as previously
11/8	#2	Some brief periods of increased mindfulness
	#3	Anxiety - some remorse and anger - seem not to be getting as spun out as before - automatic body jerking
11/14	#2	Mindfulness and concentration seem to be growing stronger
	#3	Anxiety often connected with thoughts about responsibilities to other beings or with trying to make decisions - remorse - ill will - much automatic body jerking
11/20	#3	Physical pain - back and chest - many different emotional states - anxiety, negativity, sadness, fear of what others are thinking of me - also brief periods of peace and happiness Unusual experience: a period of very quick walking during which I seemed to have no control over speed or direction
11/27	#3	Back and chest pains (I think earlier in the course I would hunch over and move more to avoid these pains) - anxiety, ill will, remorse, and sadness - a brief period of stillness and one of peacefulness
12/5	#3	Seem to be less concentrated and mindful and emotions less intense after period of strong ill will, remorse, and sadness connected with the arrival of the new people - also anxiety and sadness connected with whether I should share my cubicle or do volunteer work
12/7	#3	Many emotions coming and going - anger, anxiety - doubts about whether I'm doing the practice right
12/10	#2	One very concentrated walking period
	#3	Chest and back pains - many different states coming and going - ill will, sadness, anxiety, sloth, hard to remember - some I haven't been able to label - feel like I'm somewhat more balanced behind the changes but find this hard to judge

Last is the record of a female student, age 30, who had completed three previous two-week retreats. Being particularly detailed in her writing, she gives a very full account of her three month experience.

9/24 #2 Yes to concentration and mindfulness. My mind is becoming very still - balancing with sensations and breath. Some thoughts of who is breathing - what will happen next - analyzing, then back to the stillness. Walking is also easier to concentrate on movement without the labels and more mindful of just doing it without thinking coming in. My concentration is lowest during eating - lots of thoughts. Have gone from sinking mind to more awareness since yesterday.

#3 Concentration on breath is predominate, then letting whatever arises, come into awareness and pass without labels. At times, pain sensation and breath at same time or letting mind go from one to another and then pain or breath drop off. Also more awareness of how words are an attachment - to analyze what is and how they come in field and block feelings. The suffering of not letting go of mind - thought trips that want to color everything - doubt, anger, hate, jealousy.

9/26 #2 Yes, the stillness of mind is continuing - very calm, just watching what is happening. Not much investigative moments. Mindfulness of states of mind, movement, eating pretty much there in a relaxed way.

#3 Calm. More and more noticing that I have nothing to do with this whole process - also that each sitting doesn't automatically lead as a thread of action from one to another. I can be walking 45 minutes, very calm, quiet, good energy, and go into hall and expect same and be restless and sleepy.

9/28 #2 My perception of how the ego wants to control the process and how that causes the pain, the suffering - the cycle of over and over - no release - is getting very painfully clearer. And the balance behind the highs, lows, in-betweens remains steady.

#3 Pain - energy releases - "shakes" and in/out lust either bodily sensations which spin into thoughts, fantasies - Did realize that I've been experiencing the air around me for awhile and finally dropped the concept that someone else was breathing on my face or a "spirit" was present: It's just air...

10/3 #2 Yes, I'm much more with each sensation or movement without being so scattered and so allowing thoughts to come and go - especially those I would rather avoid - restlessness. Doubt, freak-out fantasies - As the concentration has deepened, I am starting to perceive more about the process - that I have nothing to do - just to let it unfold.

#3 Began an experience yesterday of seeing into the process - the question of who is behind all this or what is happening as my foot moves - experiencing "me" as form of body/mind - that it goes on without my doing it. "I" have been trying to investigate - then suddenly it was happening - also experienced the movement of another person past me walking as another being like me - caught in this body/mind form and suffering to understand. Felt immediate compassion. Also experiencing longer sittings from 1 1/2 hours which has been going on awhile to 3 hours, and feeling still and with it happening. The walking is also playing around with letting my body move fast, slow, whatever and staying with the sensations.

10/8 #2 All the time, changes, changes...Feel I'm back at beginning where concentration good, yet clearness not there much. "I want" to be super clear, etc. all the time - These urges getting stronger - also my awareness of that. Very subtly, I feel that a lot more is clear than I realize because the ego doesn't want it to be seen -- basically frustrated right now, this moment.

#3 Very concentrated - shaking of body where I am feeling more just the movement not so much "body image" - Also the shaking is coming from all over more - not so much neck/head - Having leg-stomach/back. Also moments of real quiet - light - whiteness - at times which are new. I'm more aware of an analyzing, analyzing going on on top of the flow - if that drops away, even an instant, I feel the process going on - snap, it's there - really hits me at times. And often, the thoughts snap back too. The walking meditation is getting very open to being aware of how my body wants to go - slow, fast, abstracted, playful. Feeling more like it's a continuation of the sitting - thought, sounds, smells, come/go.

10/15 #2 All the time - it's been about 5-6 days since I talked to someone and this really intensified the seeing how rapidly moods changed, concentrations, small clear spaces of lightness, hassles and more intensely the hassles of my mind process - thoughts have been really sticking me - over and over seeing how strong aversion to the "bads" about myself - wanting to push them away - then saying OK - see the truth of yourself, open up and then analyzing on top of that until I felt really in a corner. Constant energy to figure out things - always watching myself - struggle and then identifying that this is me. And the trick to get out of it - I'll sweep [use body sensation] now or walk longer or the sun's out, I'll feel better, that's not me.

Talked to Joseph finally yesterday and realized I have to just keep doing it and be open even more to all the shit...so this yesterday just kept going through. Began seeing what Joseph calls breaking the link in the chain of contact-object produces feeling...that the power of the way my mind is/has been is very strong and it takes time to be even more intensely aware of the subtle hooks to stay them. Not dealing with sleep - although I do the practice very regularly during day, even play with sitting 203 hours - in my room, all of which have "fears" for me - at night I've..

This is going on and on - this pm I had space of just watching - a real opening up of the whole flow of sensations, thoughts as thoughts, content not so important that the process is still going on and I don't have to do anything.

And also to see that just doing is breaking the chain a little more - even when I'm not fully in touch - And for the last and - I know it'll change again - the cycles will swing and not to cling to this one -

10/16 #2 Yes, the changes are not so detailed in sense of trying to concentrate or see what is happening. The awareness is just there - at times, more perceptive - less mindful, more - it flows, the struggle happens with more awareness and ease.

#3 Opening of the experience. A loosening of tension with myself to analyze everything - to make it happen, the experience a few days ago of the flow of changing moment to moment has given me a balance of very subtle noticing of when I'm trying to take control. Can have a rough sitting, restlessness, trying. To flow (get back that space) and behind it is a spaciousness growing as to it just happening also. Understanding of inward space - trusting myself more to develop without judging - can detect the urges to judge before they're happening, etc. Lots of body experiences - of sensations in throat-face, during one walking just stood and stood and stood really balanced - just touching sensations less body image. On seeing more clearly forms - colors - movement without thinking. Watched sky change - birds fly as just motions and body started sweeping and slightly swaying. Can also detect when I want to hold on to an idea of this is the way to get it.

Note to Sharon: I just talked to Joseph 2 days ago and don't feel the need to talk. There are some questions - naturally, but I'm experiencing a flow of what's happening and would like to continue seeing in silence. There are rough spots, smooth, all balancing. Getting an idea of what freedom there is in control of the mind. Blessings.

10/23 #2 Very aware of constant changes of everything - especially perception of what's happening - of trying to conceptualize the experience

#3 Had a few days of spaciousness behind the practice of not identifying so much with thoughts, even restless periods could be seen as just that. Then trying to hold onto making the open - big mind happen and getting off balance easier. Coupled with really opening up in walking meditation to my legs - body as motion - the speed, the flow coming from them. Playing with the practice in sense of when to sleep, get up, eat alone, walk longer, etc. Unusual experiences range from experiencing my being as touch, only touch during a sitting to being shaken all about watching the tension in my body and getting some very strong emotional releases. Fear of being alone - dying - very strong space of feeling I dissolve and being only a "picture" someone looks at.

10/25 #2 The change is feeling the deepening of each of these. At times very, very concentrated on a pain so fine it is indescribable - just sensations of light...more mindfulness behind rough edges of restlessness - boredom fear - which is freeing me of reacting so much.

#3 Feelings of metta [love] for me - everyone - an openness to everything that comes up, even the aversions. Letting go of "getting there" - "ah, this is it" syndrome. Knowing it all changes anyways is helping me see clearer how I still want to analyze this new level and I can watch the trip easier and either laugh at it or see it go. Feel very sensitive to body changes and that when I expect "ah, now I'll loose such and such" seeing that it still can be there. One experience very strong, was following Joseph's advice to sit still behind the shakes - and in so doing, I experienced an intense tightening all over my spine, neck, head, followed by heatwaves, then a sweeping up of energy from base of spine to top of head, so fine that I couldn't tell my breath and then whew - so open, so loose the sensation after.

There are other 'things' but I feel the most unusual for me right now is realizing I can 'play' with what is happening with me - letting go of a rigidity about form - words and allow myself to feel more and seeing how I don't want to feel. To learn how to push just a little and not be so serious - the in-out flow
the razor's edge
all changing-all freeing

10/29 #2 Yes, especially in perception of thoughts, mood swings, emotions at times really let them come up in a flow - then crash, seems I'm reacting before I realize it and have to label.

#3 Fear that the flow is going to sweep me away - fluxes with experiencing that flow in total acceptance - I can just watch it or be at such peace with it and see how simple it is to just be with the moment - without struggle. 2 days ago, the bodily sensations started happening so fast there was no ground left - I was actually barely making it through an hour and didn't want to sit again. So walked and walked outside and noticed I'd walk fast - then slow down (thinking, calmness) - then speed up again. So no control either place, Joseph told me it was a deepening of the practice so I've been playing with it and it isn't as strong and/or I can let it happen easier. Once in walking I could hardly move my legs, so heavy and felt how it must be to be really old and infirm. Then another time, let my legs go, picked up such speed I thought I'd run right off the ground so stopped it. Also have experienced various times loud noises that either crack boom or break right outside my left or right ear - at first experience I thought they actually must be heard by everyone. One went to my right shoulder - another right through my head on down.

11/1 #2 Concentration last day was more spacious, open rather than detailed and at times wasn't there at all in sense of sinking mind a little, caught it pretty quick.

#3 Small mind - really seeing how involved I can get with myself - setting small goals, thinking if I do this or that it will help. Then realizing I've been reacting to all these things and now noticing more and trying to let them come up and pass through without getting down on myself. Feel closed in - see it in metta practice in sense of feeling harder with words where I've been much more open to it. Just watching - having more faith arise to trust that it's all anicca.

11/4 #2 About same. Perception deeper as to what the practice is, just that letting go of expectations as to being a certain way or getting high, etc.

#3 Feeling inward more - knowing the difference between looking at the process outwardly and letting it happen inside. Also much calm, equanimity for watching the changes happen especially with moods.

11/10 #2 Have swung through a period of slack concentration to where I can really stay with each moment and watch the waves come and go. Mindfulness also very sharp right now.

#3 3-3 1/2 hour sittings past week in mornings. Excitement to see - sit - interest - calmness - really feeling more and more the words of this process...letting go and changing every moment...faith, especially in regards to how "I" operate - Really sharpening perception of old conditioning and new conditioning...e.g., that didn't work, now this will (new traps) lessening of tensions with having to keep a certain way going...Also lot of body sensations - recently...knots of tightness opening all through stomach, pelvic area and chest - especially diaphram and shoulder - chest pain on left side that has been consistent for weeks. The loosening happens yet there is still tension. Realizing I may be sitting with it for awhile...don't have to do anything.
And for me, the unusual experience of really laughing at myself...of all the planning, figuring how to do it and seeing very clearly, it's all happening anyway. Have been experiencing crying - mood states I suppose you'd say - releasing through stomach area - and the great laugh felt same way. Walking also very free - fast, slow, skips, running - allowing the flow to carry me instead of forcing my idea of how it should go. Following my own schedule of when to sit, how long, etc. sitting in my room really is helping me get a feel of my flow.

11/15 #2 Basically same, very sharp, clear...and, sometimes, seemingly evenings when I'm either too relaxed and the clearness blows or I'm slipping into sinking mind state... will ask Joseph.

#3 The practice doesn't guarantee anything either. The craziness of it all...Strong feelings that I am dissolving, holding on to nothing - at times letting go into nothing where there is just a wide space of being outside-inside, no body - reaching into space around...intensities of boredom, restlessness, pains especially head sensations... at times, samadi strong to carry through, others really feel like freaking out producing anger heat-cold waves, violent fantasies...All circling around and around. Experienced more with letting meditation happen when and how it will: was walking and listening to rain so stopped and just listened and ended up standing for 2 hours - no idea of time and passed through (it seemed) every state - tired, bored, open, bliss, nature, pain, calm, etc. and casually opened my eyes and began walking again seeing how it all just came/went into now...

Also experienced strong past-memory flows yesterday, for awhile so quick I had no time to react, just like watching an old time movie. People, events I thought long forgotten...childhood to recent past. Letting go of identifying with hurts, joys - seeing clingings, security needs.

Had very clear - immediate in-out flash of a close woman friend - I was her/she me...can't really put words on it.

11/21 #2 Concentration very deep recently due to lots of pain to watch; it also goes in and out. My perception also has sharpened in not reacting - getting states...

#3 Head pain - going in/out seemingly past 2 weeks - Also past few days spaces of "just thereness" - seeing that I don't have to do anything - at ease about all the mind - planning, dreaming, worry, pain, joy, relief, etc. trips as just me coming up and down. Stepping back and observing when really strong and how I handle it - at times reactions strong until balances...my sittings are 10-12 hours last 4 days - feeling that I am more in touch with who/where I am at and accepting it as is...Pains unbelievable if they weren't happening - nose pressure, teeth, gum, ears popping, voice box vibrating, throat/neck side muscles - intense pressure usually all through forehead and eyes - feel like I never knew my face existed before - learning a lot about patience and acceptance and not figuring out why or where from...

11/23 #2 Concentration harder - slipping off - boredom more - also reactive moments more perhaps due to heavy emotional stuff coming up

#3 Emotional - past uprisings; very vivid, intense - head pains, inwardness, stillness - experienced strong hate without any words at all - a firey ball turning, gnashing, burning towards a face; also strong sweeps, one leading to flinging - rolling around a bit - lots of crying - sobs, aching kind - watching it, then a strong past feeling, pix from guilts, fantasies, childhood, hurts - Much of this stemming from getting in touch with my fear of being alone which I realize I've been avoiding all my life.

11/27 #2 Concentration very up and down - lots of future attachment, spin outs, also perception in moments lot clearer about organic nature of the whole process

#3 Head pains. Intense emotional - mind states where I sit 3-4 hours to watch the waves of unbalance, identifying - flow and change to some balance - really seeing the process as finding out where "I" am at and how I create all the karma of my head states - incredible realization, frightening and freeing

12/5 #2 Perception of process increased - also making more effort to increase mindfulness in all I do.

#3 A clearness that I want to go away because uncomfortable - awareness of body process - the tensions I place on myself whether behind the head pains, images of self, trying too hard and wanting to hold on to something; putting specials on this and that - trying to learn how to balance - really experienced one space of what stepping back means, gave me some space and now it's harder again.

12/9 #2 Concentration very deep, lessens towards evening past two nights - 6-10 as I have reactions to head pains - tension building - mindfulness also much deeper throughout day

#3 Head pain - subtle ways I want to "get" - very minute awareness of mind-body flows...of what thinking does to body - what tension does to body and to mind states... moments of clarity without reacting - becoming the flow of head pain as sensations opening up to it and then seeing the change to solidification watching, turning to tension to push away moments to...ducca [suffering]... of identifying - feel like the circle is going faster of seeing different change all the time is more or less balance - Experience- deep body pains - one so sharp on left side muscle it pulled me over with a twinge; another happened on right side that left my mouth hanging open like a snap-wrench from (this is my concept, have no idea where it started or ended) right neck muscle, through shoulder and into arm-elbow and affected my jaw (really funny feeling to be sitting watching, watching and suddenly just open mouthed!) The experience of flow came so easily - watching all the changes turn and spiral and swirl (pictures of ocean waves, riding, at times diving) and then a tone happened - very quiet space and I felt calm and washed ashore on an isle of shifting sands and peace. Also picture - sound memory of my father getting angry, actually felt like I heard his voice.

12/12 #2 The concentration goes through phases of feeling very centered, just flowing to the change to being laid back, sorta floating, having to raise energy to be more there. Also at times very choiceless awareness/ mindfulness through whole day activities.

#3 An increase in body flows - movement...getting in touch with the organic needs, rather paying attention to what my body has been trying to get out - the tensions created through thinking - self-images - needs to be perfect - all put on top of the meditation practice and coming to feel how painful literally it is. Noticing how this phase is particularly uncomfortable as I feel I've ignored my body all my life - finding a whole new level of perception about needs to balance the practice with walking, exercise, and carrying practice on off the pillow in a very centered way.

This week felt (last week) another phenomena happening is strong intuitions of flows that will happen - like it would be a playing time...really letting go of how "to do" it and it's really helping balance everything as nothing special...just releasing so much built up tension. The walking practice goes through most phases of slow, faster, sweeping, dancing energies and I just watch it. One walking turned through peaceful motions, to making fists to my hands and starting to do forceful thrusts to groans to a quick ugh from stomach and slicing down to flow and crying release.

My hands also are experiencing strong energy - at times, from my stomach out through arms - can feel the energy between the fingers - sometimes to arms open out all the way. Other energy is heavy pulling down towards earth...my body in sittings also is experiencing "heavy" sweeps where the pull is towards the floor - and I "expect" to be flattened but!

Very sensitized to feeling what kind of energy is happening around me - the feel of the dining hall, med hall...noticing my own speediness at times and its nature to avoid what I'm feeling...

B.2. General Patterns of Change

In this section we will continue to examine the data from data pool #2 and #3. Our examination will include material from the previous categories of unusual experiences and <u>will also include new data drawn from these same forms</u> which was not described in previous sections. We will examine the general patterns of change and some of the tentative conclusions which may be drawn from them. Whenever such conclusions or patterns run contrary to my expectations as a meditation teacher and researcher, this will be noted.

The general areas for discussion will follow the pattern of the previous section starting with basic sense modalities. This will be followed by several new sections which discuss other significant patterns noted in the data. The sections are presented as follows:

a. Body oriented data

b. Other sense modalities

c. Sleep and eating patterns

d. Emotions

e. Concentration

f. Mindfulness

g. General learning patterns

h. Non-successful students

i. Classical meditation patterns

a. Body oriented data

Mindfulness Meditation which focuses bare attention on both body and mind is often accompanied by various kinds of body movement. Nineteen out

of the twenty-eight sub-group "A" subjects reported spontaneous, automatic body movement from mild shivers to violent writhing. In fact, with all these statistics we can assume that additional subjects also had similar experiences, but did not choose them as important enought to report on our general questionnaire.

Much of the spontaneous body movement and reported "energy" flow was described by students as unstressing or as clearing of body tensions, superficial and deep. One aspect of this "unstressing" is that it results not from a conscious effort to release tension, but simply from sitting still, and not acting or reacting to the environmental stimuli.

In addition, a number of students noted how release of body tension and/or spontaneous body movement then led to a release of emotional blocks and mental tension. These experiences remind me of the claims made by Wilhelm Reich on character armor (1948).

It also seems that there is a correlation between those students who had previously practiced a popular style of meditation under a teacher who develops concentration in the meditation by paying strict attention to body sensation. In holding attention on only body sensation, much spontaneous movement occurs and noticeable energy flows in the body are released. Of group "A," this table shows the numbers of those who reported unusual body experiences, energy or spontaneous movement, and their previous history of practice:

Table 3

Unusual Body Experiences in Relation to Prior Body Meditation

		Prior Experience Meditating on the Body	
		Yes	No
Unusual Body Experiences Noted:	Yes	8	11
	No	1	8

For this group $x^2 = 2.69$, $(p = .12)$, $df = 1$, p. n.s.

Thus it appears that these students of prior body awareness meditation may have either been sensitized to body experiences, or somehow unblocked to allow such discharge to occur more easily.

Also noted, as mentioned previously in this chapter (see "energy" flow change) in the whole range of traditional "kundalini" phenomena (Krishna, 1970). Reports of heat and energy travelling up the spine, releases of blocked energy, opening of energy centers or chakras in the body all spontaneous occurrences described by certain of the students in the practice of simple awareness. Similarly, reported experiences of the change of elements occur spontaneously, heat, cold, vibration, heaviness, lightness and so forth. A partial explanation of these phenomena is that the meditator has simply taken time to observe carefully his own experience and that these phenomena are always present but go unnoticed. The data seem to indicate however, that some of these experiences are in fact the result of, in some way caused or released by, the increasing degree of concentration and focused awareness in the meditation practice. This seems to be the case because these experiences are almost never reported in the first few days of practice, especially among new students, and only when there is reported a trend of increased awareness and depth of concentration do they appear. Other similarly unusual body perceptions such as "itching all over," "ants crawling on body," "needles sticking" and so forth follow this same pattern. It is worthwhile to note here that "energy rushes," "element changes" and such phenomena are also listed in traditional meditation guides as side effects of deeper levels of concentration and awareness.

In the traditional texts appended to this thesis (see Appendices IIA and IIB) there is found a listing of experiences similar to those we have noted and in each text it is noted that these experiences arise when

the meditator has attained deep levels of concentration and awareness.

As we continue to examine patterns of experience noted by our students, changing relationship to pain is repeatedly reported. As noted in the previous section on pain, one frequent aspect of sitting still and attentive for many hours a day is a new and direct relationship to body pain. Every long term student in group "A" mentions awareness of pain as predominant at times in practice, and over 75 percent of short term students who completed the data forms mention it. For some, they say learning to be aware and stay with pain rather than fear and avoidance revolutionizes the way they relate to their bodies. This desensitization to pain, learning a new attitude with open awareness is an important part of the training. It demonstrates on the physical level a balance of mind which is also learned in relation to mental pain in a similar fashion.

Ten percent of group "A" meditators had pain as a predominant experience in most of their meditations, and for other retreats as well there appears always a similar percentage of people who seem destined to meditate on body pain throughout most of their practice. After getting used to body pain as a meditation object, many students have commented that they specifically turn their attention to pain at times because it results in focused concentration and stillness of mind. Indeed, it is not uncommon for students experiencing strong restlessness or emotional pain or boredom to switch to (or even induce body pain) as a meditation object to escape direct confrontation with the worse pains of the mind.

Pain is a strong clear object of meditation. Attention to pain builds strong concentration, as is clear from these data. When changes in concentration or ability to focus mind are mentioned in conjunction

with pain of the first 26 instances noted, 22 mentioned an increase in concentration/focus while only 4 mentioned restlessness or scattered mind states.

Contrary to my expectations, reported breathing patterns did not follow regular changes nor seem particularly linked to depth of concentration. Two common elements were noted frequently about the breath. First, it was subject to spontaneous fluctuations in speed, strength, and rhythm. Second, most long term meditators experienced some periods of very slow, shallow breathing, considerably reduced from its normal speed. Beyond this, although pulsating, gasping and other breathing patterns were occasionally noted by meditators, no special sequence of breathing changes appeared in the data collected.

The reported perceptual changes appeared to stem from two causes, either from external changes taking place as concentration increased or from an increased sensitivity to subtle internal bodily and mental experiences. In relation to the body, perception is often reported as becoming so fine as to enable one to hear the pulse in different sections of the body, or hear the different parts of each heart beat. Similarly, as attention is trained, sensations in the body which had seemed gross and solid (such as a knee pain or back tension) are usually reported as dissolving into momentarily changing patterns of "energy" release or clusters of constantly changing points of sensation. The body is often reported as becoming a field of microscopic changing sensations, experienced as the breakdown of what had appeared a solid entity.

As awareness is practiced in the body, more and more moments of attention per time unit become focused in a silent way on experience. As

noted in the data in this study, this results naturally in a shift of perception from gross to subtle and from a static and conceptual level ("my body," "my arm," "back pain," "neck tension") to a direct perception of the constantly changing raw data, from the seemingly solid to the experiential flow. The cultivation of careful attention in the meditation is directed to increase this change of perception from secondary reactions and concepts about experience to a clear perception of the moment to moment flow of direct experience.

In the walking meditation, the data has shown a variety of perceptual changes as noted previously in section B.1.a. As in sitting, some of these changes simply seem to stem from closer attention and clearer perception of the subtle natural sensations involved in the ordinary walking process. Also noted are a whole range of experiences associated with rapture and concentration (to be discussed later) which include the unusual perceptions of floating, of the room swaying, and so forth. It may be hypothesized that as attention is trained on direct moment to moment sensory input that meditators experience a regression, a kind of unlearning whereby the learned automatic circuits for walking control are by-passed and one walks again using no learned patterns, only moment to moment new data. This idea does not appear to sufficiently explain the data, since the various reports of body floating, room swaying and tilting, ground wavy and so forth happen while the subject is still able to walk easily. This seems to show that the meditation (and good concentration in particular is usually linked in the data to these reports) is actually the cause for some altered perception as well as perhaps regressed or non-automatic perception.

b. Other sense modalities

In regard to the sense of sight, hearing, taste, and smell, the data shows two classes of unusual perception, both a clearer perception of ordinary experience and a noticing of seemingly altered experience. It seems easy to understand how sense objects could be perceived in a clearer fashion after many hours of training the mind to be aware in the present moment. The collected data supports this causal explanation since references to clearer seeing, hearing, tasting and smelling almost never occur in the first few days of practice, but do frequently occur in conjunction with noticing increased stillness of mind and sharper general awareness and concentration. What is also striking is the degree to which some students claim to experience perceptual clarity, described in certain cases as "incredible," as "totally cleansed senses," and as "amazing stillness and clarity." Let me speculate that these particular phenomena result from strengthening the mental factor of mindfulness of non-judgmental awareness (see Goleman, 1976) while the other classes of unusual perceptions arise due more to the factor of concentration.

Altered perception of sight and sound detailed previously appears to be related to concentration. Of the first 14 cases of altered perception encountered which also mention concentration, 12 cited an increase while only 2 mentioned a decrease. (These perceptions often were linked to rapture-like experiences which will be discussed later in direct relation to concentration.) We may note that some of the altered perceptions are in the form of simple colors, lights, and internal sounds, while others take the form of visual and auditory hallucinations. Although the data is limited on this question, there does not appear to be any clear relationship between depth of concentration and the type of altered body,

visual and auditory perception indicated by meditators. If this is true it is contrary to the patterns of altered perceptions described in traditional texts (see Appendix IIA and IIB for traditional description.)

c. Data on sleep and eating

Let us next to examine sleep and eating patterns of the meditators. These activities were included as a separate question on each of the student questionnaires. Contrary to my expectations, the information provided did not prove to be a good indicator of depth of concentration nor of level of insight in practice. Some of the difficulty may have been that the data was not specific enough in the areas of sleeping, eating, and concentration to measure this question and if this is true the matter will need to be a topic of future research. Let us now examine the data that has been gathered.

Among the three month meditators, for group "A" the average sleep drop was 1 1/2 hours. The average change is clustered around this number so that 21 out of 28 meditators indicated an average drop of 1 to 2 hours. When examined on a weekly basis almost all sleep reports had frequent 1 to 2 hour fluctuations, though the general trend was downward. Among group "A" the average starting point was 6 hours of sleep, and the average ended at about 4 1/2 hours per night. Among two week students only 45 percent of 30 students showed a significant sleep drop of more than 1/2 hour.

It should be noted that by the nature of the retreat daily schedule (i.e., 10:15 pm bedtime and 4:30 am awakening), students were not encouraged to sleep more than six hours. While almost all complied,

six hours is somewhat below the normal sleep time for many of them (as indicated by data collected in data pool #4 which will be presented in detail later).

Food intake, though more difficult to quantify, definitely diminished among most meditators. Weekly eating patterns among three month meditators from group "A" show the same frequent up and down fluctuations as sleep patterns, but in eating there was a greater tendency to drop quickly in the first few weeks and then level off with fluctuations for the rest of the retreat. The sleep reports did not follow this pattern, showing instead a more even average rate of decline (with many fluctuations) over the retreat period. The kitchen also kept very general statistics on quantity of food consumed and observed that by the end of the retreat students were eating an average of 33% less food than during the first two weeks. Among two week students for the retreat of September 1975, the amount eaten decreased, with 23 out of 30 reporting a drop based on the forms of data pool #3. Again, kitchen statistics show a drop for two week students but not as substantial as during the three month retreat. Contrary to my expectation, there was no close observable correlation between daily patterns of sleep drop and reported decreases in eating from recorded data.

It was my expectation that when students reported reductions in sleep time and food eaten they would also report increases in concentration and mindfulness. The data on concentration was not reported in a frequent or precise enough way to answer this question reliably. However, some trends do appear which will have to be examined more carefully in later research. These trends indicate that there was possibly a correlation between

increases in food eaten and extra sleep during periods of increased restlessness and boredom. Contrary to my expectations the data of the three month students did not indicate any special decrease in eating or sleeping on the same day students mentioned stronger mindfulness and concentration.

When the data forms were examined for indications of other patterns related to sleep and eating changes, several things were noted. There appeared among group "A" students a 30 percent increase in the number of unusual experiences recorded during two to four day periods of decreased eating and sleep as compared to two to four day periods immediately preceding the sleep and eating decreases. To speculate on this, further research might possibly show that sleep and eating decreases are indicators of more general changes in intensive meditation and can be correlated over several days with stronger concentration or other factors which produce unusual experiences and new perceptions.

Selecting the ten three-month students who reported the strongest concentration and mindfulness and the deepest meditation, I noted a trend where 62 percent recorded a sleep drop in conjunction with their periods of highest awareness. Selecting the ten three-month students who reported the weakest concentration, weakest awareness and fewest insights, their data sheets recorded no overall decline in sleep time nor in eating during the retreat. These two trends indicate that a reduction in eating and sleeping is possibly correlated with those students who are able to achieve strong concentration and mindfulness in intensive practice.

Another area related to sleep change is the large number of students who report vivid dreams and nightmares. As noted previously, 40 percent

of group "A" spontaneously recorded such dreams. For all of them, this was reported as an unusual experience. I noticed no specific pattern as to when these dreams occur in relation to reported changes in sleep, eating, or concentration. These dreams were usually not noted in the first few days of practice, and become apparent when some concentration and awareness had a chance to build up and/or the mind had a chance to settle down in the practice.

Several possible explanations for frequent reports of unusually vivid dreams come to mind. First, as the quality of awareness is strengthened through repeated practice, it starts to become more automatic. Thus, we have reports from several of the students of being able to watch the whole process of falling asleep and of dreaming with clear awareness. In this way vivid dreams may result partly from an increase in awareness during sleep time. An additional explanation is that in sitting and walking, silently watching with nothing else to do for so many hours, a period of mental stillness and "psychic space" is created in which strong feelings and charged and repressed material are released. Vivid dreams may be a reflection of this deep psychic release.

Two other possible explanations for the changes in sleep and eating patterns are worth mentioning. It is quite possible that sleep reduction occurs simply because meditation serves some of the functions that are ordinarily served by sleep. Also, early on, some students may actually sleep while they sit. (However, the greatest sleep reduction we have recorded takes place when concentration and awareness are reported to be at their highest.) In regard to eating it may be that with reduced activity, due to sitting and slow walking, the body simply needs less food than during active daily life, and this is the cause for the reduction.

d. Data on emotions

Let us now examine in greater detail the prominent mood swings, emotional and psychological releases and related patterns, some of which were listed previously.

One of the first conclusions that must be clear from our data so far is that intensive Mindfulness Meditation cannot be described as simply relaxation. So much else happens in practice that to equate relaxation with intensive Mindfulness Meditation is an incorrect view of the entire process. As noted previously, meditators universally reported distinct mood swings and the arising of a whole variety of strong emotions. Among group "A," 46 percent reported not simply distinct mood swings but very dramatic and strong emotional changes.

In looking at the patterns of frequent emotional swings, we notice something important and very basic about the process of meditation. Awareness training is not a smooth or necessarily relaxing process. What we see instead are sharp fluctuations in all aspects of the meditator's experience. Moods change, perspectives and attitude change, sleeping and eating change; equally frequent are changes in concentration and mindfulness itself (to be detailed later). Mindfulness Meditation is a study in awareness of changing physical and mental process. One common experience of all meditators in our data pool is that in the attentive silence of a retreat they are forced to look at and experience clearly the natural barrage of everchanging states of body and mind.

In reviewing the data collected we find a wide range of both pleasant and unpleasant emotions and experiences noted by meditators. Of the

emotional states mentioned, there is a slight predominance of negative or unpleasant states in frequency over pleasant and blissful experiences.

There seem to be two levels to the perceptions of the mood swings and negative states reported in the data. The first is simply increasing awareness of the common natural fluctuations in mood and feelings. Even in the first days of practice, meditators commonly remark how very frequently their mental states change as they take the time to pay attention.

The second kind of perception reported is of unusually intense, or unnaturally rapid mood swings and strong feelings. These reports usually increase as the meditation progresses. From examples previously listed, we can see the great strength of the states like anger, fear, hate, doubt, and so forth as they were reported. What appears to occur is that somehow the process of the meditation itself <u>intensifies</u> moods and emotions, both positive and negative. More than the simple noting of our everyday progression of experiences, according to our data, full-time mindfulness practice seems to provide an opportunity for the release of deep emotions, very old memories, repressed feelings and so forth. Meditators note more intense feelings and more dramatic mood swings as they get deeper in the practice. Among the strong feelings being reported there is frequently noted doubt, confusion, and fear, states which represent a temporary disruption and disorganization of the personality which may ordinarily function well in the world.

In examining the data further, we see additional support for the idea that at times the meditation intensifies emotional release and personality disorganization. A frequently reported initial experience among meditators

is strong restlessness or mental hyperactivity. Equally frequently reported is the experience of sleepiness during sittings. Sleepiness and restlessness are also often reported together. Of the first 20 reports of either sleepiness or restlessness by Fall 1975 two week students, they were mentioned together seven times. One pattern that occurs frequently is that initially a student switches back and forth between excited restlessness and sleepiness, both of these extremes compounded with frequent daydreams. After some practice the meditator is able to balance these two extremes, alert yet not restless. At this point concentration deepens further and strong emotional releases, mood swings and insight follow.

Actually, this pattern is likely to repeat itself many times in a student's practice. Our data show a frequent pattern whereby a meditator overcomes sleepiness and restlessness with mindfulness and concentration. Then, as concentration deepens, strong emotions, mood swings, and often confusion and/or identification with these states and fear arise. Fear may also occur, all these phenomena reflect one's ordinarily secure patterns. Following this, insight will sometimes emerge from the unsuitability of the patterns or clinging which have previously helped cope with these deep feelings. If so, the meditator will instead learn to let these pass with non-judging awareness.

This model of growth, based on the frequent reports of mood changes, emotional release and disruption of normal modes of integration shows the meditative process to include periods of regression, restructuring and reintegration. These appear as cycles, short and long term, repeated over and over. Some of these cycles which are very short term, are described by meditators as lasting only a matter of hours. It has been reported,

especially by more experienced meditators that time often seems to accelerate and they notice that the process of working through new cycles of experience happens at an increasingly rapid rate. We will discuss in the section to come on classical Buddhist literature how the entire path to enlightenment follows this similar growth on a longer time scale, with a similar pattern of initial application, regression, restructuring (according to new perceptions), and then reintegration.

Although this is a key pattern for us to understand in analyzing the meditative growth process, we must make sure not to make too much of it. Many times, it does not hold, or is not completed. At times a meditator may practice for periods where insight and learning occur without this regression or where no learning takes place at all or where there arises a balanced insightful meditation only to have this balanced perspective vanish shortly thereafter. No one pattern of growth always holds true. The only observable constant is change itself. Nevertheless, this regression and restructuring model of growth is an important and frequent experience among meditators who practice mindfulness.

To elaborate further on the patterns associated with the frequently noted mood swings and strong emotions, we can understand some of our data as descriptive of students working through "unfinished business." On a conscious level, meditators who come with important unresolved questions in their lives, or unresolved feelings or relationships, almost always report a repetition of this particular issue over and over in their minds until the issue is either resolved by a decision, let go of, or seen from a new perspective. On a deeper level, our data indicates a therapeutic perspective on this meditative process whereby long repressed and unresolved

feelings frequently arise (See again the previous section on emotions for descriptions of these experiences.) and are acknowledged with mindfulness, felt clearly and often resolved in this way. Dozens of students have remarked directly about the power of this practice to allow time for or bring up unresolved psychological material which then is allowed to come to a natural resolution.

So as not to promote an overly psychotherapeutic view of this process, I must reiterate that the meditation instructions stress paying attention to the process of change, not the content of experience. The aim is not to change the experience but the relation to it. Although psychological insights are frequent (see previously listed data), the meditation stresses learning to relate to changing experience with an increasingly balanced awareness in each moment rather than cultivating particular insights or trying to resolve all repressed and unfinished business.

Twenty-four out of 28 group "A" meditators report a pattern of general adjustment and greater balance of mind over the three month practice. It is important to remember that this general change is not linear and is usually accomplished through a dramatic series of ups and downs, regression and reintegration, difficulty and clarity. A meditator's "growth curve" might well resemble a roller coaster or ascending spiral. Also, the data includes reports of meditators' experience of many different perspectives within a single hour, from confusion to great insight, restlessness to deep concentration. The growth pattern appears more multi-dimensional than linear, where sleep to awareness, regression and reintegration and deep dharmic insights as well as resolution of

unfinished business may all be occurring in the period of one day or one sitting. It has been reported that at times one may experience these various "levels" of the mind shifting as quantum leaps from one perspective to another as discussed previously.

Mindfulness Meditation is concerned with long term trait and attitude changes rather than with producing short term altered states of consciousness. If altered states are induced, this is merely a vehicle for deepening insight that leads to altered traits. In this regard, it is simplistic to regard "meditation" itself as a particular state of consciousness. Meditations are techniques of training or directing mental activity that sometimes produce unusual states and sometimes do not. This may seem simplistic to sophisticated readers, but many people, including some researchers, equate meditation with some specific state. As the data clearly shows, meditation may produce many different experiences, but no state whatsoever is lasting.

e. Data on concentration

Let us now consider more closely the data directly related to increased concentration and concentrated awareness with its various side effects. In data pool #3, the questionnaires 2 ask, "Have you noticed changes in clarity of perception, concentration and/or frequency of moments of mindfulness?" These three questions were put together into one in order to keep the form short. Unfortunately, this lack of separation on the questionnaire resulted in rather confused data. In answering, meditators did not always distinguish between clarity, concentration and frequency of mindfulness yet our data (and experience) show clearly that these are separate characteristics which may or may not occur together.

Lumping together concentration and mindfulness, our data showed some general patterns among the meditators. Eighteen of Group "A" reported a clear general increase in concentration and mindfulness over three months while 10 report such strong fluctuations that no discernable trend is clear. Even among these first 18, reports varied greatly from day to day showing that from the student's point of view constant ups and downs of concentration and mindfulness were the basic experience of practice.

Among shorter term meditators, of 30 two week students who reported data in this area, 23 reported fluctuations but overall increases in these qualities. Seven others reported strong fluctuations with no general pattern of increase. It appears to me that this extrapolation of general patterns from forms reporting daily concentration leads to a distortion of these data because when questioned at the end of a retreat, students universally speak of increased concentration and mindfulness. Also, the self measurement of concentration without an outside reference point, in the silence of a retreat is a very deceptive affair, since many students have reported being startled by how different is their perception of the outside world than expected upon first leaving a retreat. Furthermore, none of the subjects in Group "A" or among two week students talked about an overall decline in either concentration or mindfulness.

In looking at the distribution between new and old two week students for clear improvement over fluctuations, we see that old students are more likely to report clear improvement, although this data indicates only a trend and is not statistically significant.

Table 4

Concentration Reported by New and Old Students

	Concentration Clearly Up	Strong Fluctuations
Old	10	2
New	13	5

In examining the data further, we see that Mindfulness Meditation does obviously lead to many reports of unusual or altered states of consciousness (as mentioned in the unusual experiences listed previously). Those who report very high states of concentration and the unusual states that go with them are a minority of the students, 35 percent of Group "A" and only 10 percent in an average two week retreat. For concentration of mind, there appears, a bi-modal population with a small group of strong responders and a large group of lower responders. Although not noted in the data, as a meditation teacher I would like to note that in watching the progression of students over two years now, I was able to see that with practice many of the low responders seemed to be able to become strong responders with prolonged training. This speculation will have to be tested in future research.

Again, it must be stressed that strong concentration and unusual or altered states of consciousness are not the direction nor aim of this practice. The mindfulness training, although it includes a component of concentration, emphasizes learning how to be aware in a clear non-grasping, non-judgmental way of all mind states and experiences. Nevertheless, concentration is developed and in this concentration of mind, steady focus on each object of attention is linked to the whole range of unusual experiences and altered states of consciousness reported. Of a random 50 such experiences reported by Group "A," 37 occurred when it was simultaneously reported that concentration had increased. Unusual experiences, altered states of consciousness, and rapture are used in classical Buddhist psychology as a measure of concentration (see Appendix IIb for an example of this). In this regard

concentration has been described with clearly identifiable stages of depth, which may or may not be a part of the classical stages of insight as well.

To continue with our inspection of the data, rapture and blissful experiences are almost always associated with concentration and stillness of mind. Ninety-five percent of Group "A" reported some experience of rapture, and 40 percent of two week students spontaneously reported such experiences. Of these reports, whenever concentration and tranquility are mentioned in conjunction with rapture, in 18 out of 20 times it was a positive connection. Increased concentration and tranquility is also directly reported as a basis for the arising of rapture.

Many of the kinds and extremes of rapturous experiences reported go beyond any previous memory of such bliss according to our students. Experiences of lightness, joy, love, well-being and especially of clear luminous mind are reported as the most powerful changes of consciousness in the lives of some subjects.

It may also be possible to explain some of the unusual experiences with rapture and fear as well which arise based on studies of sensory deprivation. Freedman notes (Solomon, 1963) that sensory deprivation subjects who were made to wear translucent goggles and given a background of white noise experienced a whole range of unusual perceptions not unlike many meditation phenomena. These included changes in body image, floating, rigidity, disappearance of parts, visual hallucinations, auditory hallucinations of music, birds, voices, experiences of strong fears, paranoia and also of bliss. A common factor may be that in both

cases subjects and meditators are forced to pay closer attention to their own perceptual process in a non-distracted or more concentrated way, and become more aware of their "inner" experience without an overlay of habit.

Other data relating to concentration and unusual perceptions is that meditators reported being easily startled. To speculate on this (based on comments of students made to me as teacher during interviews) students spoke of a conjunction of finding strong concentration arise with an increase in frequency being startled. This must be the subject of further research, and it may be that this happens only during certain specific levels of concentration and is not necessarily associated with all concentrated experiences, or with all students.

Another phenomenon discussed, the common arising of very early memories in practice, was also linked to reported periods of concentration or tranquility, but our data are too sparse here to do more than suggest this as a possible trend. The "out-of-the-body" experiences reported all occurred when concentration and mindfulness were increasing in practice. It is interesting to note that data from our more detailed accounts matches closely with experiences of such purported practitioners of "out-of-the-body" travel as Robert Monroe (1971).

In general, there were fewer reported psychic phenomena than I expected. These experiences are not at all encouraged or discussed as a part of the teachings, yet I expected more spontaneous reports. In my training in Asian monasteries, these phenomena were frequently mentioned, but more often it was in conjunction with other meditation practices that stress higher levels of concentration than those attained by the subjects of this study.

f. Data on mindfulness

At this point it seems important to clarify the distinction between concentration and mindfulness. These two mental qualities (see Goldstein, 1976; Goleman, 1976) are strengthened by this practice, but are independent and may grow separately or together. Concentration (the data about which we have been discussing the last few pages) is experienced as a steady, stable, focused mind, fixed on either a single or changing object of awareness. Mindfulness (the cultivation of which also seems to strengthen concentration) is the noticing quality of mind, that which notices clearly what is happening in the moment without judgment, grasping, or identifying with the object.

Among the meditators reporting the strongest mindfulness and concentration, a pattern of experience sometimes appears. (No patterns hold in a universal way for all meditators.) This pattern consists of a refinement of the ability to pay careful attention to experience. It can also be described as an increase in the instance of mindfulness per unit of time. First students struggle to attend to present moment objects. Then when mindfulness becomes more frequent and concentration stronger, there arises a clarity, an ability to see clearly the objects of present experience. Then as mindfulness becomes more microscopic, the constant change of objects becomes too fast and the meditator is thrown off balance or fear arises. However, with further strengthening of mindfulness and concentration comes an equanimity which can notice all aspects of change unmoved. This is in fact a description related to the classical pattern of the progress of insight (see Appendix IIA). Contrary to expectations, our data shows only a few students, 5 out of 28 in Group "A" who reported following this pattern in their practice.

Another way of understanding how the increasing moments of mindfulness affect perception can be seen in our data regarding the ability to be mindful of thoughts. Here again, a regular progression can be noted especially among students who reported a gradual increase in mindfulness and concentration. At first, thoughts being a subtle object of meditation, students report being aware of thought sequences only after they have ended, remembering that "Oh, I was thinking." As the power and frequency of noticing increases, students report that they are then able to notice thoughts as they end, then with even greater mindfulness to notice thoughts as they arise. A number of students report that they are able to become aware of the intentions or momentum to think (sometimes experienced as a very, very subtle sensation) before thinking itself arises. Some students reported a distinct increase in the number of insights during periods when their power of mindfulness was strong. Again contrary to my expectation, many insights were also reported at times when concentration and mindfulness were described as weak.

g. General learning patterns

Let us consider further some general patterns of learning in the retreats as indicated by the data. One of the most striking common responses by new students was to remark upon how unaware they found themselves. In other words, an important early awareness was of the huge lack of awareness in their daily lives. Early in practice we see, too, frequent psychological and body release, seeing patterns and experiencing many of the types of release common to an active therapy situation. Psychological insights are commonly reported as the meditator begins to simply observe how his mind is working and what are its patterns in relation to the situation around him.

As the meditation continued we have had related enormous changes in mood, emotion, thought, and ability to concentrate or be mindful. Gradually, it appears, the meditators adjusted to this and learned equanimity in the face of these changes, but of course, even this equanimity fluctuated. As the meditators confronted the uncontrollable, ever changing nature of their experience, insight and fear both arose and our data show them often arising in conjunction with one another. Fear, an experience reported by 17 out of the 28 Group "A" meditators was described as arising from two major sources. One was the observation that the desires and attachments and images which one uses to feel secure will no longer work. The deeper fear arose from seeing more clearly the instantaneous shifting of all experience, that there is nothing stable to hold onto for security, and that one is basically alone in this process. Both of these insights based on fear were described by many of the three month students. From these experiences some students related a deepening ability to let go, an adjustment to being in the world unafraid of changing circumstance.

Constantly changing mind states such as boredom, bliss, fear, mindfulness, and restlessness are the usual experiences in this practice. Through these changes, students are instructed to develop a clear awareness and equanimity which allows them to see the process of experience honestly and accept it with a balanced mind. Fluctuations reported are great and the equanimity builds slowly. Because the meditation process appears to be non-linear, difficulties arise and insights grow on many levels at the same time. The ability to concentrate grows, psychological insight occurs, body release happens, deep insight into the nature of the

mind awakens but not in a regular order (according to these data). Rather there are simultaneous general trends of release, insight, and equanimity over long periods of time with fluctuations along the way. Thus mindfulness training is oriented to this long development of insight, acceptance and adjustment, oriented to producing plateau experiences of equanimity and wisdom rather than peak experiences of altered states of consciousness.

h. Non-successful students

Although the pattern above is descriptive of both the ideal process and somewhat congruent with our data especially for most students, let us consider the patterns of the least successful students. These students share the characteristics that they reported few insights, low concentration and little mindfulness, being easily upset and unbalanced (often though not always these students come with clearly unresolved psycho-pathology). It appears that certain persons are not able or not ready to benefit from this type of training. Although it is difficult to characterize these students, they are often anxious, insecure in social situations, without established careers and at times looking for an escape from their problems. Some students arrive and are so ripe for this practice that in a short time, they say their whole life is changed, or everything has fallen into place. Here though, as the meditation teacher, it appeared to me that 10 percent to 15 percent of the three month students did not seem to benefit much even after long periods of practice. Among new students in two week retreats the percentage whom I would so label is even higher, perhaps 15 to 20 percent, and most of these do not return for a second retreat. It appears that in this meditation, a certain portion of the population does not benefit by that treatment. In the Buddhist psychology, this is spoken of by the

concept of "parami" or collected past karma. If a person has the "good karma" (mostly positive mental habits) to benefit from awareness training immediately, fine. If not, in Asia, it is said that he should practice anyway to develop the habits (karma) that will allow him to benefit. Although this is one way to relate to such students, it makes greater sense to me to encourage them to find another style of spiritual discipline which helps them grow and achieve an inner balance of mind more rapidly.

As we have noted earlier, these non-successful students showed no decline in food consumed or hours of sleep, and only small increases in concentration and mindfulness during the retreat. Whether the lack of progress is due to an inability to concentrate or the inability to concentrate/be mindful is simply a reflection of other factors which inhibit this process is unclear. What else does show up in the data these people reported on their forms is often a pattern of repetition of anxiety, problematic thoughts, paranoia and so forth. The silent meditation retreats seem to offer certain people a place to hide and to simply continue their psychopathological patterns of thought and behavior in a non-threatening environment.

Considering the rigorousness of the schedule and the demands of silence, celibacy, group practice, and so forth, there is a surprisingly low drop-out rate among students. When students are having a hard time, they are told that this is a natural part of the process and encouraged to stay, but there is no other coercion involved. Also, students who leave early are given a refund for the unused time. Nevertheless, among the nearly 70 three month retreat students, only 3 had left after one

month and 3 more during the second month. Statistics for drop outs among six recent two week retreats which varied from 50 to 80 students averaged only one dropout per retreat. The simplicity and obvious benefit of learning to listen to oneself in silence keep many from leaving, as do the often inspiring evening talks by the teachers. There may also be some element of induced religious fervor among some that brings inspiration in times of difficulty.

Even for those "least successful" students who do not seem to benefit otherwise, there is observable a certain growth of self confidence and inner strength (a kind of personal power) which comes from simply sticking with an often difficult situation. For some, the difficult experience of a retreat resembles an initiation rite, a necessary rite of passage in which one faces one's inner demons undistracted. The growth of inner strength and patience from sitting through all the changes of mind states in the practice is in keeping with what many of the students have reported as a gradual development of equanimity in this type of mental training.

i. Classical meditation patterns

Finally for these data pools #2 and #3 (see appendix IB and IC), let us consider the question of correlation with classic meditation patterns described by the Vissudhimaggha and in the two texts of Appendix IIE and IIF. Contrary to expectation, only three of the three month students followed the clear classic pattern as described. Many other students reported states and experience corresponding to the earlier levels of insight (stages one through five). However, these

were often in the context of many rapid fluctuations, increases and decreases of concentration and awareness in practice rather than the clear progress of insight described in the texts. In these fluctuations there is reported a common pattern where concentration and mindfulness will deepen for one to three days, insights will arise often in a classic way, and then the student will drop back to poor concentration or restlessness for a period. These periods of alternating difficult and deep practice appear to fluctuate often among three month retreat students.

To look more closely at the data in relation to the classical texts, we must refer in more detail to the texts in our appendix, especially the Progress of Insight (Appendix IIA). Here we see a developmental study of the strengthening of moment to moment attention. This leads to very regular perceptual changes as meditation progresses. Several things are important to note in considering our data in relation to this text. The first is that the very first stage of insight, named "Purification of View; Analytical Knowledge of Body and Mind," follows the "Purification of Mind," which means simply that the first deep insight does not arise (according to the text) until very strong concentration has developed. In this instance, one's attention is virtually uninterrupted by thoughts or distractions and the distractions which do arise are noticed immediately. This is a high level of concentration reached briefly by approximately one-third of our three month students and sustained for more than brief periods by less than 10 of them. So our data pool to investigate classical stages is very small indeed.

The second question arises in relation to the first few stages of insight where we find allusions to many of the kinds of unusual stage change experiences noted by our subjects, such as the arising of images and visions, described in Stage two. What is not said, however, is whether these unusual perceptions can also arise even before the level of Purification of Mind, the stabilization of concentration. I believe this does occur according to our data, since students reported these effects while simultaneously reporting weak concentration, with intruding thoughts and distractions.

Another thing to note in relation to our data is how the extensive description of the 10 corruptions of insight at the fourth stage in the texts (see Appendix IIE, pages 10-12) includes most of the positive, pleasant experiences noted by our subjects, including bliss, clarity, tranquility, lights, energy, and so forth. Again, our data seem to show that these effects appear for at least short duration during earlier levels of less stabilized concentration, since they are in fact noted by students during some periods of weak concentration.

All together, there are data here from only a few students who seem to have reached the stable levels of concentration and awareness which supposedly give rise to the stages of insight. During my period of teaching and studying at one Burmese monastery over a period of a year there were only five or six students out of 200 who experienced all these stages of insight, and only a small percentage (maybe 10-15 percent) whose concentration reached purification of mind in which some of the first stages of insight were experienced. It is interesting to

note that among 12 Western meditators who practiced at this one monastery, two experienced the higher stages of insight in three or four months. Perhaps this success is due to the fact that these Westerners were a particularly highly motivated hard working group. Also, we might note here that for those five Westerners who reached even the first levels of insight the beginning experiences of the power of the mind to enlighten itself was among the most profound experiences of their life. It inspired enormous faith and deep devotion to meditation practice thereafter in all of them. Similarly with our subjects in America, those who experienced the arising of the stages of insight reported being overcome, awed, and profoundly affected by these awakenings.

What these data indicate, instead of confirming the development of classical stages, is that a good part of the meditation experiences I have recorded occur in the apparently wide, uncharted area between the beginning of the practice and the first stages of insight. I have described the strong restlessness, sleepiness, mood changes, and psychological releases that occur as the practice develops. Apparently as one studies this practice (which is somewhat less demanding and less concentrated than the practice in Burma and Thailand), it takes the average student a long time to reach the level of concentration and mindfulness equivalent to "purification of view." This stage is only the first of the 11 stages before enlightenment, according to the system of the Progress of Insight.

We can also note, however, that there is some classical literature, particularly those texts dealing with the basic hindrances to practice

and the common forms of delusion (Sayadaw, 1965) which provide a very precise description of the categories of experiences and common difficulties we encounter in our meditation data. Unlike the more advanced texts, however, these do not outline a particular growth pattern, nor detail stages of practice, but simply point out the kinds of experiences and difficulties which occur, at times offering remedies and advice where needed. Indeed, there appears to be much we can learn from the traditional Buddhist texts on meditation and the mind, although some of these texts do refer to more advanced and infrequent levels of practice.

One more significant pattern to note in this section is the apparent importance of fear, insecurity, followed by surrender and a rebirth of equanimity in the process of deepening practice. While insight does not often grow according to the overall pattern of the classical literature as we have discussed, insight does seem to stem from the same kinds of perceptions among our students that are the basis for insight in the Buddhist texts. We have already noted the correlation between the development of concentration/mindfulness and the arising fear and insecurity.

What our data on the most successful students (judged by concentration, insight and equanimity) indicates is that their deepest learning comes not from pleasant and blissful meditation but from difficult, painful, and fearful periods. For example, students reported facing more directly their fear of death, of seeing the out of control nature of their mind; of seeing the inability of sense experiences which change so rapidly to bring lasting happiness. The data on the growth

of insight (see list in the previous section) are usually directly related to seeing the inevitable pain involved in having a body, in loss of the desired, in exposure to the undesired and on a very deep level, and the terror of the unstable fluctuating process of all our experience including our own minds and bodies.

Insight and peace of mind are reported by our students as a result of these clear encounters with experiences of pain, fear, death of the illusions of security, and death of the illusions of a stable unchanging self. For these successful students, an image used to describe their experience is often one of death and rebirth. Often a series of deaths or letting go happen to a student over a period of time in practice. In looking at the overall pattern of the progress of insight, we can see how it too describes a major cycle of clarity, fear arising from the newly seen insecurity, and finally equanimity. There are some parallels of this description with the process of symbolic death and rebirth under LSD therapy described by Grof (1975).

Among the students who described the resolution coming from seeing the inevitably painful, insecure, and fearful aspects of existence it is described most frequently in two ways (both undoubtedly influenced by the Buddhist philosophy surrounding their practice). The first is a frequently reported acceptance of pain, in which the student has seen clearly that his own life must inevitably contain pain as well as pleasure and that no defenses or attachment can stop this. This brings a surrender, allowing pleasure and pain to change, as they will anyway, with a non-fearful, non-struggling acceptance of this aspect of life.

The second resolution of the pain and fear of life is described by students in terms of a greater understanding of emptiness. Here again, strong concentration and attention to their own bodies and minds have led them to see that no part of their being whatsoever is not in constant change. Rather than a fixed self, an unchanging entity which one must protect, gratify, and fear death for, students report perceiving themselves as a moving process. Empty of a "one" to whom it is happening is another expression of their resolution of the problem of human pain. When students reported a deep experience of insight into the lack of a permanent "self" they simultaneously reported joy, lightness, liberation and feelings of great compassion.

In the overall aim of Mindfulness Meditation, liberation and happiness do not come from changing the personality, nor finishing all unfinished business. Happiness and liberation come from a clearer more honest perception of the world as it is, from an acceptance of the changing flow of pleasure and pain, and from the understanding that we are changing every moment. Those students who most fully experienced and accepted this impermanence, wrote of the great joy of living a fearless, self-sufficient, open existence. These kinds of insights seem to be the basis for great joy and for deep love and compassion, the natural desire to share this understanding with others which so often characterizes the most successful students.

C. Data Pool Four

Let us now consider the additional information on this process supplied by Data Pool Four; a sample of these forms, described earlier, is found in Appendix ID.

Of the 65 participants in the three month retreat, follow-up forms were sent to 60, exactly 50 percent of whom replied. Thus our data is based on 30 returned questionnaires, all sent out and returned in the fourth month after the end of the retreat.

All but two students reported a continued sitting practice of one to two hours per day, with the average being 1.7 hours per day. This was followed by answers which showed students meditated an average of 28 days out of 30 in the month leading up to the questionnaire.

When asked about mindfulness during sitting meditation, half of the students reported retaining a good ability to be mindful while half reported a substantial drop in their mindfulness and called it 'not so good." Concentration suffered even more of a decline where 23 of the students reported a significant loss of ability to concentrate. It is clear from this data that concentration (and its many associated effects listed in the previous section) declines rapidly when meditators leave the retreats. Mindfulness declines much more slowly.

What was reported as predominant (or unusual) in meditation by these students was primarily the major hindrances of day-dreaming, unaware thought, followed in order by sleepiness, restlessness, and body tension, qualities which ordinarily predominate in the first few days of an intensive retreat. A few students reported unusual experiences of perception changes and rapture or new insight, but these were rare

especially in comparison to their frequency during retreat periods.

Since the end of the three month retreat, 60 percent of the students who responded went back to work while 35 percent went to school of some sort. Ninety percent or 27 out of 30 planned to participate in another retreat in the following nine months. When asked about future plans, the most common answer was "indefinite" or "unsure" from 66 percent while 33 percent had some general future plans such as school, work, or travel.

Students responded to a series of questions on changes in other aspects of their lives in the following ways:

Sleep: Most responded that hours of sleep had increased considerably. Four students reported a continuation of greatly diminished sleep needs, unchanged since the retreat.

Eating Patterns: About half of the students reported returning to eating increased amounts of food, similar to quantities prior to the retreat. These students also frequently referred to returning to neurotic or habitual eating. The other half of responders were still eating less than their pre-retreat norm, and often reported eating "mindfully."

Emotional Life: Sixteen students reported significant changes in the direction of more calmness, openness, of being less reactive. Seven students reported feeling unbalanced, unstable and more easily upset. The other students indicated no particular change.

Daily Awareness: Twenty out of 30 mentioned a general improvement over pre-retreat awareness, although lower than during retreat time. Several stated that awareness was poor or worse than before, others gave no comment.

Relationships: Eighteen responses mentioned more love, openness and many fewer expectations of other people than pre-retreat. Three responses reported greater difficulty relating to others.

Body: Some students reported increased sensitivity to body sensations and needs. Most students reported no special change. Ten mentioned increases in tension; in general, no pattern of change is apparent here.

Life Style: Two trends appear in these rather general answers. One is that 6 out of 30 students feel lost as to direction or focus. Another 14 out of 30 report living more simply and being more relaxed and accepting of their life situations.

General Effect of the Retreat: Eighteen responded that the retreat affected them positively and profoundly. Four questioned its value and 8 found it hard to say, did not answer, or seemed neutral.

Let us look in more detail at these responses to the question of the general effect of the retreat on students' lives. In our consideration of the overall direction and value of this process, this is a central question. Student responses vary in this way:

> Profoundly for a while, but it seems to have faded away... was it a dream or real, although it did effect some changes such as the laid back detachment noted above

> Less anxiety it seems - I do what I want more. More content. More love, kindness. Less dull. I'm feeling astounded by everything, but I feel lighter.

> Have no real idea yet, although certainly everything seems more spacious, balanced, less solid

> It showed me the possibility of clarity and peace that is also possible outside the retreats. Greater awareness of impermanence and beginning to see the emptiness of a solid self. Put everything in such a new perspective

Deeply, I feel I'm more and more coming home. I'm changing my life plans, able to do so more - come home...

At this moment, it has seemed to help my life in the sense that it helped create a foundation for a more simple, balanced life. Who knows for sure...

The feeling of being unfinished is very strong. Sometimes my throat aches from a need for unity.

How, I just don't know. But a lot, for sure.

Deepened practice, more understanding of Buddhism. I'm not so interested in dramatic changes from meditation - which is a dramatic change!

Greater confidence and deepening equanimity

Nothing specific. Led me to live in a Zen Center and deepened my involvement with meditation

Beautiful. Like comin' home!

On the surface, it made me pretty miserable. On a much deeper level, I know I have no choice. Wisdom can be painful. I have signed up for the next retreat.

Helped me keep a bit of distance and sanity in everyday life. Thank you.

Strengthened me, cooled me out...made me want to continue practice and to learn to teach

Actually, it didn't affect my life. It allowed me the space to understand that sitting back constantly figuring out how something is affecting me is nothing but a circle of ignorance. I am learning to open to each moment of life, and to be as loving as possible towards whatever that moment presents

Profoundly. I've been seeing and letting go of much lately. I don't feel like such a self-pitying running, mess much any more...

I really don't know - only a feeling of appreciation for the opportunity.

I feel very hooked - sometimes it's scary

I would say the retreat affected me in an emotional way. A lot of suppressed emotions, desires are coming out, making life at times difficult and at times quite enjoyable...a growing awareness

Profoundly...a deeper understanding of what I am about in this life

Truly enhanced. As I slip into non-awareness, I realize that life outside the here-now is impoverished.

Many changes on a subtle level. I can't really say

I'm grateful...provided clarity, equanimity and inspiration, a deeper foundation for my practice

Greater sense of realizing my place and responsibility in this world. I feel much more balanced, loving, compassionate and more willing to let go and give in to others.

In general, post-retreat patterns are not surprising. Mindfulness and a calmer relaxed attitude toward life seems to survive much longer than concentration or sleep, eating changes and other more altered state phenomena. Following this, but contrary to expectations, no significant changes in body energy, posture or tension were noted.

Other responses which are worth noting were those from the 12 out of 30 students who did not necessarily consider the retreat a strong positive experience. A number of these reported feeling frustration at the rapid return of their neurotic patterns and lack of mindfulness. Although this may represent some failure or problems with this training, there is also another possible interpretation of this data. That interpretation, which takes into account the experiences of many long term meditation students and friends in Asia, comes from observing that the great changes brought about by the meditation sometimes do so, over a long time period. Most of the accomplished Western meditators I know have undertaken the equivalent of 5 or 10 or 20 three month retreats and have often had long periods of time for integration between retreats. A basic rule of thumb among teachers in this tradition currently teaching in the West is that only half or less of the important learning and changes happens to a student during retreats. The other half takes

place as he struggles to integrate his insights and awareness in daily life. Speaking from the point of view of a trained meditation teacher, I would expect most students to experience difficulties after a retreat, especially after three months of isolated silence. I would also expect that integration and readjustment from this experience might take a year or more. Indeed, from the questionnaires collected, many students seemed still uncertain about their life direction and yet unclear about how to integrate well their practice with their lives.

One additional conclusion which is supported by this follow-up questionnaire data is that the transformations and benefits which have taken place from retreats seem to have as much to do with the retreat environment as the meditation practice itself. Silence, simple life style, no phone, no mail, no interpersonal problems, simple food and a slow focused routine are often experienced by students for the first time in their adult lives. The power of this situation, a relaxed and simple regimen, cannot be overlooked in assessing the benefits of intensive meditation retreats.

It would be interesting to compare these post-retreat responses with in-retreat data to look at individual changes in sleep, eating, pain, insight, and so forth. Unfortunately, however, our data pool is too small to make many statistically useful comparisons of post-retreat experience with in-retreat experiences. Only 13 of our Data Pool #4 responders were among the Group "A" students who supplied extensive information during the retreat period.

One general pattern which does appear is that those students who, I regarded, in my role as teacher, as especially "successful" during

the retreat were consistent in giving positive change responses on the follow-up questionnaires.

One other category of data which showed up spontaneously through remarks on our follow-up questionnaire is that a number of students reported feeling less anxious in general and less reactive in stressful or difficult situations than pre-retreat patterns. This decrease in anxiety and stress reaction corresponds to the beneficial claims of most meditation techniques advertised, and certainly makes sense here, although it would be interesting to actually test it pre- and post-retreat.

Two last patterns observed in relation to the question of integration of practice into daily life. The first is that several students who were forced to leave the three month retreat or one of the two week retreats for a day or two seemed to benefit greatly from this visit to the world outside. They reported many new and deep insights during their trip and afterward as well, and were also usually inspired by their visit to an often painfully frantic world to return and practice with great enthusiasm. This supports the idea of the importance of integration of practice for growth.

The second interesting pattern was observed among 3 or 4 students who finished retreats while still in a state of deep concentration and also experiencing fear, paranoia, hatred and other strong disruptions of their normal personality. These students, while able to function adequately in the world, reported consistant recurrence of these seemingly unresolved states in their daily lives, usually lasting until they came to their next retreat, even over a period of months. At their next retreat, these students seemed to become rapidly concentrated in the meditation and to return to the intense states that they had left with months before. After reexperiencing them at this level, the students

often quickly passed on to a resolution and another set of experiences. This pattern makes it appear as though certain deep levels of learning and release can take place only under altered state of consciousness or during periods of deep regression. Otherwise, in daily life the mind seems closed or too well defended to experience them in the full way needed for their resolution and release. This overall pattern has also been noticed in psychedelic therapy by Grof (1975). It would appear that meditative growth requires both periods of deep concentration/awareness to allow deep release and critical insight, and that this must be combined with a program of daily mindfulness of long term trait changes to integrate these powerful altered state experiences.

D. Control Data Pool

As described previously, this data pool represents an attempt to provide a control group to match data collected on students in an intensive retreat. The students in this control group are the same age range and sub-culture as our other subjects. They heard the same meditation instructions and talks and had equal access to interviews (although they came less frequently). The main difference is that these students meditated only one or two hours a day and lived an ordinary life style at home, rather than in a silent intensive retreat where meditation often was practiced 16 hours a day.

Control data were collected over a five week period and will therefore be most usefully compared to the data collected during the first five weeks of the three month retreat. During this month of classes, 21 students filled out the forms, 9 of them providing limited data (one to three forms) and 12 of them responding on four or more

occasions. Let us examine the patterns which appear following the order of the questions.

Sleep patterns are distinctly different than on an intensive retreat. Controls averaged 7 1/2 hours a night, as opposed to a starting figure of 6 hours among intensive students. Only 2 out of 21 reported any drop in sleep level, while 2 reported an increase. Intensive students had reported sleep decrease among 70 percent of the students in an equivalent period. If sleep decrease is correlated in a general way with concentration as we have discussed previously, it appears that the level of concentration in the control group would have been too low to influence sleep at all.

Eating patterns which decreased for approximately 80 percent of the three month meditators over five weeks were reported as diminished in only 5 out of the 21 controls. That it was even this high may be related to the slow mindful eating practice stressed early in class, rather than to a concentration effect.

Changes noted in regards to mindfulness and concentration were primarily noting general fluctuations in awareness. Several students reported generally increasing mindfulness, and only one student noted any overall strengthening of concentration. After five weeks most of the controls reported that they were still beginning to learn how to establish mindfulness during practice, whereas after five intensive weeks 92 percent of sub-group "A" retreat students had reported at least some periods of strong mindfulness and concentration.

Lastly is the question of unusual experiences, and of what is predominant in meditation. The controls reported pain, restlessness,

thoughts, sleepiness, day dreams and other distractions as predominant. Only two unusual perceptions occurred at all, a one minute long tingling for one student and visual movement of still objects for another. The only other pattern noted was mention of strong emotions and anger arising by six of the students. In contrast, a very large variety of unusual perceptions, body movements, mood swings and insights were reported in the first five weeks by retreat students. More precisely, unusual experiences were reported by retreat students on an average of two per student in sub-group "A" for a first five week period. By contrast, controls who provided more than limited data averaged only .16 reports per person of less than ten percent of the number of unusual experiences in the same period.

What our control group seems to show quite dramatically and simply is that it is not the sub-culture, lectures, interviews, or the initial practice which produces the vast array of experiences and changes retreat students report. Instead, these experiences seem to develop through intensive practice done in a disciplined silent retreat setting.

E. Personal Data Pool

In continuing our examination of the psychology of Mindfulness Meditation, I would like to note my own personal experience of this process and make a few additional comments based on observation of practice in Asia.

My inspiration for teaching and continuing to study Mindfulness Meditation comes from a number of sources. The first was the personal inspiration of my meditation teachers, Buddhist monks of enormous wisdom,

great humor and deep compassion. They impressed me from the start and inspired faith in the possibility of the development of wisdom and compassion from the path of meditation.

The second and most important source of inspiration is my own meditation practice. While training as a monk, although I had little idea of what to expect from practice, I experienced a series of almost indescribable changes, insights, awakenings, and joy from the meditation. Upon completing the first years of intensive meditation training, I then went to the classical literature (such as the Vissudhimagga and the Progress of Insight) and saw described in great detail much of the sequence of transforming events I had experienced. The periods of great insight, the rapture and the experiences of periods of luminous unbounded consciousness (as powerful as any LSD experience) produced an unwavering faith in the power of meditation. Most fundamentally of all, I realized that I had followed the instructions of the Buddha in training my awareness and concentration and that my mind and the world became illuminated in those ways implied by the teachings of 2500 years ago.

A third inspiration was that of my teaching partners, Joseph Goldstein and Sharon Salzberg. They, too, as among the best students among more than a thousand Westerners practicing mindfulness in India, had experienced the power of this practice, from its difficult beginnings to its luminous and enlightening depths. I know what is possible from my teachers, from my practice, and from my inspiring colleagues.

Finally, I have seen in teaching for several years very few students who have reached great levels of illumination in practice. Yet the

awareness and self-understanding and acceptance they do develop is for them already a great awakening and a great blessing. And I know from my own practice that the path is long and gradual for many and that integration into daily life is as important as any dramatic enlightenment.

Let me make several other notes about this practice from my experience. One is that, having practiced other systems of mindfulness training (Kornfield, 1976) I am aware that these different systems lead to some different altered state effects. For example, mindfulness of breathing alone leads to certain sensations and visions (e.g. "white light") different than will be experienced in other mindfulness practices. Mindfulness of sensation as taught by U Ba Khin and Achaan Dhammadaro leads to opening of the so-called sensation center at the heart, and to the opening of other chakras. I have experienced these things in following that practice. Yet it also appears that when mindfulness is cultivated on any object, although intermediate state changes may differ, eventually deep insight into impermanence and the changing nature of self will arise. In the long run, the trait changes (wisdom and equanimity) are the same for all the mindfulness techniques.

It is worthwhile noting that in the spectrum of various mindfulness traditions, the practice discussed in this thesis is one that cultivates concentration very slowly and places much more emphasis on attitude change (mindfulness and equanimity) than on deep concentration and the striking consciousness changes which deep concentration can bring.

It is also interesting to note that as the meditation teacher, I can usually tell the depth of practice in an interview without reference to the content of a meditator's speech. Steadiness of eyes, certain speech rhythms, body posture, and rate of movement all reflect the depth of the practice at that moment. I usually have a very clear idea of the level of attainment of a student in practice both short and long term, based on my own experience and on looking for overall patterns which my Asian teachers also observed in their students.

To end this section, let me include a list of the purported effects of Mindfulness Meditation which I wrote just at the time I was beginning to teach retreats in America in 1974. Although I know them to indeed be effects from my own and others' practice in the Asian monasteries, I would clearly have to revise this list based on some of the data presented in this thesis. Perhaps some of these will show up only among the most advanced students or perhaps they are incorrect and are not regular patterns at all.

Some Purported Effects of Intensive and/or Long Term Mindfulness Meditation:

Increases expected:

morality, honesty

physiological/psychological homeostasis

breathing more fully

motivation - more inner directed

groundedness

body energy flow unimpeded

relaxed

less compulsive about career advancement

sensitivity to others' problems

will power

access to intuitive mode

self esteem

generosity, charitableness

adaptability to loss

acceptance of what is unchangeable

wisdom, ability to stay balanced and focused in the here and now

concentration - ability to stay with tasks

Decreases expected:

anxiety under stress

sleep needs

need for money, praise, degrees, etc.

fewer mood swings

emotional dependence

Possible difficulties arising from practice:

lack of initiative

unable to function in active environments

lack of contact - spacy

inability to make decisions

short term memory reduced

Most of these speculations have yet to be tested. Hopefully, the initial cartography of this thesis will provide a sound basis for further research in this area.

Chapter 6

OTHER PERSPECTIVES ON THE PROCESS, WESTERN AND EASTERN

As explained earlier, it is not in the scope of this dissertation to analyze these data in terms of a particular psychological discipline or viewpoint. Rather, this chapter is included to point to the many possible ways of interpreting and conceptualizing this research and the meditation process. These ideas are presented simply for readers to select and use whatever framework is helpful in understanding the data presented in this dissertation.

From traditional Western psychology, those familiar with the various branches of study might view this process, both data presented and further study, in different ways. One perspective worth noting is that of developmental psychology. Most Western schools end their description of human development at the latest in early adulthood no matter what kinds of data and perspectives are used. Piaget (1971) ends cognitive development in adolescence, Kohlberg (1969) has no new stages of moral maturity beyond age 25, psychoanalytic conceptions of psychosexual development also end during adolescence, and from an anatomical-neurological point of view conscious development parallels brain connectivity and myelinization which is completed in early adulthood (Rose, 1973).

What our data and the Buddhist psychology upon which this meditation practice is based suggest is that there is in fact great possibility for adult development in the realms of morality; in capacity to focus, concentrate, and apply the mind; and in stages of insight which then bring about transformations in relationship of the individual to his world.

Further, in the realm of cognitive psychology, we can see that in many

instances our data and the classical psychological system on which the practice is based suggests that attentional training brings about a spontaneous series of changes in the perceptual relation of the subject to his experience. These would seem to be universal, culturally independent, and while at times appearing regressive, function to develop more balanced and insightful relationships to an extended range of perception, including the microscopic non-discriminating attention described by advanced meditators.

From the point of view of behavioral psychology we might look more closely at the seemingly important influence of the retreat structure and values on changes in our subjects. It is essential to note here, though, that aside from a certain level of moral development, the meditation process is not directed toward producing any specific behavioral changes at all, but rather to work with changing attitudes and perceptual stance toward experience and action.

Much of our data can be understood from a clinical or psychotherapeutic viewpoint which is useful to apply but also limited since meditation is not oriented as a cure for specific problems nor as a way to help an individual resocialize. Rather, it is a general approach to human development which in its process seems to effect therapeutic-like ends. Goleman's (1971) model of meditation as meta-therapy, as producing global desensitization, is a simple therapeutic view that describes part of the process. Equally well we can understand mindfulness training as cultivating attention which breaks up fixed habits and patterns culminating in a non-habitual spontaneous relationship to life experience. We could see this meditation as the strengthening of a sort of observing ego but this model too falls short of describing the process since the deeper insights reported in our data and the classic texts show

levels of perception which lead the meditator to experience no fixed vantage point, to find no part of himself or the mind which is stable or unchanging.

The primary European tradition of autogenic therapy (Luthe, 1969) has many similarities with Buddhist meditation, and often uses a psychoanalytic framework to view the changes produced. Autogenic therapy begins with the use of various body-focused concentration exercises, and develops into autogenic neutralization which is similar to undirected mindfulness practice. Where Mindfulness Meditation and autogenic training diverge is that the autogenic tradition uses much shorter meditation periods, so high levels of concentration and awareness never result, and also, the autogenic patient is directed to pay attention to the content of his experience which is analyzed as part of the general therapeutic process. These two factors indicate that while much of the extensive data and literature in the autogenic tradition is a valid map of experiences and therapeutic changes during initial application of concentration and mindfulness, this tradition falls short of including the whole range of development and experiences which follow from intensive or advanced meditation practice.

As another perspective on this whole process from a psychophysiological viewpoint one might ask whether there are neurological or endocrinological concomitants to development in intensive meditation. The left brain, right brain theories, those of limited learning versus global arousal (see Goleman, 1973), the theories of pineal and other glandular involvement in changes of consciousness might all provide useful understandings of

meditation, particularly in application of organic approaches to mental illness and mental development.

What is important to observe in all of these traditional Western models is that none is sufficient in itself to describe and understand fully the scope of meditation and awareness training, its uses and how it functions. Newer, transpersonal psychologists such as Grof (1975) and Assagioli (1971) have begun to incorporate the areas of meditation into their models of mind, but these are still a limited part of Western psychology. In any case, growth of awareness is central to the whole human growth process and this cannot be fully understood from any subspeciality or model, for it involves the whole organism, the body and mind totally. Still, to examine it from the point a particular specialty or perspective allows for developing useful applications in education, mental health, and medicine. However a holistic perspective is most important in coming better to understand the most basic questions of our life, why we are here and how best to work with our human existence.

Buddhist Psychological Models

Considering that this thesis is a study of a traditional Buddhist growth system based on Buddhist psychology, it seems that it would be useful to clarify briefly some of the basic models from this extensive psychology to lend another perspective in understanding this type of training. These models are drawn from Living Buddhist Masters, which I wrote as a background for this dissertation (Kornfield, 1976).

First and most central to this practice is the understanding of mindfulness as the key to the whole growth process. As already described

(in Chapter 1), mindfulness means the cultivation of a non-judgmental choiceless awareness, which sees more and more clearly how experience happens. This clear awareness has several functions in Buddhist psychology. One is that it simultaneously cultivates a whole array of positive mental qualities, especially the "seven factors of enlightenment" which I will describe shortly. Second, it functions to balance the mind, which is to say clear awareness brings into being a balance of stability of mind (concentration) and alertness out of which transformative insight grows. Third, mindfulness can be cultivated on any object since deep insight grows from seeing into the process of our experience, rather than analyzing the content. Understanding of how perception, desire, love, memory, etc. arise in relation to any object of perception makes it clear that it is strengthening the quality of mindfulness itself which is central to the growth of insight. The main function of mindfulness is to notice clearly what is happening in the present moment free from attachment, aversion, and delusion. It is also seen in Buddhist psychology that freedom comes not through one's effort to be free (although effort must be made to cultivate awareness), but ultimately freedom comes from the deepest insight into the nature of who we are and how our experience happens. Seeing the truth of the laws of the universe frees us, not our efforts to be free (which still involve some desire and sense of being separate and also of development in time). Thus Buddhist psychology leads us to a solution of the problem of human suffering through the simple but intensive practice of awareness to see through our problem from another level rather than try and solve it by working to solve our specific psychological problems. Again we must note that since insight requires the discipline of both concentration and awareness, concentration or stillness alone is not enough.

Another related note on the conceptualization of the practice in Buddhist psychology is that the path of mindfulness is called the middle path because it is a balance between the extremes of asceticism (trying to force freedom with effort alone) and indulgence (trying to attain happiness through following out desires). To cultivate mindfulness is to work with the middle approach between repression of desires and feelings (which can never lead beyond them) and expression (which increases them as habits). Thus cultivating a balance of mind is the key to the wisdom of Buddhist teachings.

Another Buddhist model of mind is that of the Abhidhamma which is beautifully explained by Goleman (1975). This model of the mind describes experience in three ways:

Kind of Consciousness	Mental Factors	Sense Object
Eye	A whole class of qualities which arise in a moment of consciousness and determine the relation of consciousness to the object	Sights
Ear		Sounds
Nose		Smells
Tongue		Tastes
Body		Bodily Perceptions
Mind		Mental Objects

The task of meditation is to cultivate skillful mental factors (wisdom, mindfulness, love, insight, etc.), and to let go of unskillful ones (greed, hate, self-pity, jealousy, ignorance, etc.), so that in each moment of experience of one of the six kinds of consciousness with its object there are skillful states which result in happiness rather than suffering.

Following from this is another related model called the seven factors of enlightenment which are seven key mental factors that when cultivated lead to happiness and wisdom (Goldstein, 1976; Kornfield, 1976). These factors include:

	mindfulness	
energy		concentration
investigation	balanced with	tranquility
rapture & interest		equanimity

and they represent a balance of stabilizing qualities of mind with arousing qualities. These arousing qualities make it possible to look clearly into the still stable mind to see how the mind works and what are the causes of happiness and suffering. We can understand this as a Buddhist definition of perfect sanity, and the various meditation systems as ways to cultivate this perfectly balanced awake and stable mental set. In looking over the data of this thesis we can see how many of the students reported increases in these qualities and developed them even during periods when the content of their meditation was difficult or at times seemingly pathological. The meditative task is not to change the content of experience but to develop new ways to relate to it.

To demonstrate the relativity of the models being presented, we can look at the seven factors of enlightenment in a totally different way. In the preceding paragraph we saw how meditation training is the cultivation and development of these mental qualities. Yet equally correctly, Buddhist psychology also speaks of the natural mind in which these qualities are not developed but are seen as the natural state of the mind when it is undisturbed by desires and judgments. Therefore,

meditation practice is not seen as the cultivation of certain qualities such as the factors of enlightenment, but rather the moment-to-moment letting go of greed, hatred, and delusion, which prevent us from experiencing the natural, balanced, or sane mind.

Equally often, Buddhism talks about cultivating no mind or cutting off thinking. This is simply another expression of mindfulness practice, describing it as coming to that balance of mind where clinging, condemning, and ignorance are absent, where non-discriminating awareness is the basis for perception. Again, this is working to solve the human problem of suffering, not by manipulating outside conditions or mental contents, but by coming to a desire-free mindful relationship with our experience. From this perspective there are no stages in practice, no development. Instead, there is either desire or not desire, either being caught up or being aware.

As a side note, absence of desire in Buddhist psychology does not mean not making decisions or not acting. What is called desire in English refers to two different qualities of mind in Buddhism. The first is greed, selfish desire based on attachment. This kind of desire is seen as the cause of perpetual seeking and ultimately unsatisfied fulfillment, since all experience changes, comes, and passes away. The second meaning of desire is simply "will" or energy and volition, which are neutral mental qualities which may be associated either with other skillful or unskillful mental factors. For example, will and volition may be associated with greed in which case it leads to suffering. Equally well, it may arise in association with wisdom or compassion whereby thinking and action may ensue, but not based on selfishness or delusion. Operating from this second kind of "desire," in conjunction with wisdom, is the basis of a life without suffering in Buddhist

psychology. It is also the basis for the description of sanity of enlightenment as desireless (no longer selfish) and as no mind; the mind free of the concept of self and self-centered thoughts and desires. Without the experience of the possibilities of a concentrated, tranquil, alert mind that comes from cultivation of awareness and concentration, these models remain somewhat confusing abstractions. When one has practiced and experienced the power of these cultivated mind states, the descriptions make great sense and refer to some of the most profound experiences of life, as noted in the data of our subjects and in my own practice as well as in the classical texts.

Another Buddhist model to again recall here is that based on the classical stages of concentration and insight. These have been described by Goleman (1972) and the stages of insight are elaborately described in the Progress of Insight (see Appendix IIA). Here we see a progression of stages of insight or perceptions based on the increasing refinement of both concentration and the ability to notice mindfully the microscopic details of experience. Strong concentration and mindfulness must be cultivated before even the first of the stages of insight arise. When this cultivation is followed and mindfulness increases, we have described the sequence of the progress of insight. This is most simply a clearer and clearer momentary noticing of how all elements of our perception, of mind and body, are in constant change. As insight deepens, the meditator sees the cause and effect relationship in his experience and begins to feel the rapid arising and dissolution of each moment of existence. As this non-conceptual awareness grows, focusing on the process of experience, terror and fear arise with the insight that there is nothing stable in the

world. Further practice leads to the perfected development of the factors of enlightenment which is a state of equanimity, clearly perceiving all aspects of life as arising and dissolving, yet balanced in the midst of this. It is in this perfectly balanced state that the deepest illumination of insight into the empty nature of experience occurs, insight into the cause and the end of suffering, the possibility of non-attachment or liberation.

Each of the levels of insight can be experienced as a profound illumination of how it all is, and the deepest of these insights have the power, it is said, to permanently alter the fetters of delusion and attachment which bind us to fear, to the concept of a permanent self and to suffering. This leads us to the last of the Buddhist models to present here, the ten fetters. They are the ten types of attachment that cause our sorrow and cause us to be caught in the world of illusion and separateness. They are:

1. Belief in a permanent self.
2. Doubt about the truth of suffering, its cause and end.
3. Belief in rites and rituals as leading to liberation
4. Greed (attachment to sense objects or body)
5. Hatred
6. Attachment to lower bodily realms of concentration
7. Attachment to mind only realms of concentration
8. Comparing (discriminating)
9. Restlessness
10. Deepest ignorance (illusion of separateness)

It is said in relation to the arising of insight from the development of the path of mindfulness that the deepest insight has the power to eliminate these ten fetters in several stages. The first deep insight (enlightenment) eliminates the three wrong perceptions of fetters one to three. The next stages of insight weaken and eliminate the fourth and fifth fetters. And the arising of perfected insight eliminates all of the rest of the attachments and delusions.

Whether we choose to believe this model or not, we can see the practice of mindfulness (as described in our data and the texts) as leading surely in the direction of non-attachment, of clearer perception, and of greater balance of mind. It is worth remembering in relation to further study, how far the possibilities for human development and sanity are described (and worked with) using the systems and tools of traditional Buddhist psychology.

Chapter 7

GENERAL CONCLUSIONS AND FURTHER RESEARCH ADVOCATED

Here I would like to select out and summarize some of the most significant observations we have made about Mindfulness Meditation.

1. Intensive Mindfulness Meditation is clearly much more than a process of simple relaxation.

2. Meditation is not an altered state of consciousness, but a group of mental exercises designed to effect certain changes in how a person sees or relates to the world.

3. Mindfulness Meditation retreats produce many altered state experiences although this is not their major aim.

4. In intensive mindfulness retreats, most unusual state experiences are directly related to raising the level of concentration.

5. Long term trait changes reported by students seem more related to development of mindfulness and equanimity, than to concentration.

6. Under retreat conditions, altered states and unusual experiences often arise and include changes in many sense modalities.

7. Spontaneous body movement, "unstressing" and "energy" release are all commonly reported during mindfulness retreats.

8. Experiencing intense emotions and mood swings is universally a part of practice in intensive mindfulness.

9. Pain is a frequent part of meditation and many students come to find new ways to relate to their pain as a result of mindfulness practice.

10. Rapture and bliss states are also common at intensive retreats and are usually related to reported increases in concentration and tranquility.

11. There are few spontaneously reported psychic phenomena in the sample studied.

12. Large overall sleep and eating decreases occur during practice at intensive retreats.

13. Vivid dreams and nightmares are a common experience during mindfulness retreats.

14. Mindfulness appears to grow by a process of having a greater number of moments of awareness per unit time.

15. Mindfulness appears to be the key to the practice - the whole range of experiences arise from simply paying attention in the retreat environment.

16. Mindfulness retreats lead to periods of unusually clear perception through all major sense modalities.

17. Unresolved internal conflicts often arise in mindfulness practice and are reported to be often resolved spontaneously.

18. A strong insight of students in early practice is how unaware they are most of the time.

19. Frequent ups and downs in all areas of experience, moods, sleep, eating, concentration, and so forth is the most common pattern of mindfulness retreats.

20. The mindfulness meditative process appears to include periods of regression, restructuring, and reintegration as part of the basic growth pattern.

21. Meditation is not a linear learning process.

22. One of the most basic learnings in mindfulness practice is learning how to adapt easily to changing experiences, a growth of equanimity and calmness in the face of all extremes of bodily and mental changes.

23. In deep practice, mindfulness meditators often experience fear and insecurity which is resolved by surrender and equanimity. This process seems central to the growth of insight.

24. Often the deepest learning of a mindfulness retreat takes place in relation to intense negative states such as rage or terror.

25. Experiencing oneself as a changing process, not as a solid unchanging entity, is one of the most transformative insights in mindfulness practice.

26. Deep practice often involves a death-like experience, death of illusions, of self-image, of past and future, and of the idea of a permanent self at all.

27. Our sample populations of meditators contains a small percent who become highly concentrated and are very "successful," a small percent who are not at all successful, and a large group who fall in the middle.

28. Only a few meditators' experiences matched the classic patterns of the progress of insight. This percentage is somewhat lower than reported in Asian Meditation Centers.

29. The few meditators who did reach the levels of the stages of insight described very profound experiences, and noted spontaneously some perceptions which duplicated parts of the Progress of Insight.

30. Most of the data in this dissertation maps stages of typical student practice from their beginning to the early stages of the classic literature. These initial realms of practice are overlooked in most traditional Buddhist meditation cartography.

31. This dissertation does not contain enough data to solidly confirm the classic stages of insight, but since several students replicated at least parts of it we can conclude that it remains a useful model which must be further studied using those few students who are able to cultivate very high levels of concentration and awareness.

32. Most altered state changes and concentration effects appeared short lived in our follow-up data.

33. Some altered trait changes such as more openness, equanimity, and a relaxed attitude toward life seemed to be common long term effects.

34. Integration of the retreat practice into daily life is a crucial part of the meditative growth process.

35. The special retreat environment seems to play a major role in meditation learning and changes.

36. It is shown by our control group that lectures, interviews, instruction, and spending time with meditator friends in a spiritually-oriented group are not the cause for the changes we have recorded. Instead, these changes must result from the effect of the retreat environment combined with the intensive meditation practice.

37. Most meditation research to date has been based on a view of meditation as a simple, linear learning process. In view of the data in this dissertation it can be seen that growth through intensive meditation practice is a very complex, non-linear phenomenon. It cannot be understood fully using the models from any single branch of psychology.

Further Research Advocated

This study has produced a preliminary description of meditation process and experiences relating to intensive mindfulness training. I

hope that it will provide a sound basis for further research into how meditation works and what are its possibilities for the mental development of mankind.

Based on my current understanding, some of the most interesting questions on which I would like to see further research include the examination of four basic areas of investigation.

First is to further study state changes, short-term altered perceptions that arise as a result of intensive meditation. The second area of questions is to investigate the character of trait changes, long-term changes in meditation students which seem to be produced by practice. The third area of questions involves the process and relationships of state and trait changes and the patterns in which these occur. Do particular state changes or special meditation experience also produce lasting trait effects? What is the relationship between the various state changes which range from simple altered perceptions to the most dramatic or transformative insights or enlightenments, between these states and long term changes in meditators. This third area of questions also includes investigation of further patterns in both state and trait changes and how these patterns relate to the general meditative growth process as well as to specific variables such as concentration, sleep, moods and so forth.

The fourth major area of investigation which might add to our range of understanding of meditation is further comparison of classical meditation texts and experiences with the experiences of modern practitioners. Are the best modern students able to replicate the advanced states described in traditional literature, and if so, what can be learned about the possibilities of mental control and development from this.

Some more specific questions on which I would like to see further research include:

1. Research into many of the factors mentioned on my "purported effects list," particularly study of long-term changes in body posture and "energy," in moral values and in self-directedness.

2. Study examining possible long-term detrimental effects of intensive meditation on memory, decision making, groundedness and other questions.

3. A careful study of the experiences of the most successful students and their short- and long-term changes. Also a careful look at any "enlightenment" experiences and the results of these on the student.

4. Study of the personalities of meditation students, which type come, who seems to benefit and what personality variables seem to change over time.

5. Study of student relations to teachers, the role and necessity of having teachers, the teacher relationship as simple guidance or more than that, and the possibility of meditation training without teacher contact.

6. Studies of perception changes in meditators during periods of strong concentration and mindfulness. Studies of meditators who are experiencing periods of no thought.

7. Comparison of various mindfulness techniques for altered states and altered traits.

8. Study of the use of mindfulness in working with chronic pain, using attention directed to the pain as a strategy in pain relief.

9. Study of the least successful students, and whether these can eventually be trained to be successful meditators.

10. Study of contraindications for meditation, of which students appear to be a high risk population and why this is so.

11. Study clarifying the short and long-term effects of various concentration meditations with mindfulness techniques.

12. Study the use of mindfulness with psychiatrically diagnosed populations of neurotics, character disorder, psychotics and habitual drug users.

13. Cross cultural study of meditation effects in such countries as Thailand and Burma compared to the United States.

In addition, of course, there are thousands of other questions which can be asked from the viewpoint of cognitive, developmental, ego, behavioral, neurological and Eastern psychology. Again, I only hope (and I do believe) that this study is of help in clarifying the general understanding of meditation, its uses and its limitations, and will encourage further study and development.

May all beings be peaceful.
May all beings swiftly
achieve total liberation.

BIBLIOGRAPHY

Abrams, T. "Increased learning ability with Transcendental Meditation," University of California, Berkeley, Cited in "Scientific research on Transcendental Meditation," MIU Press, Los Angeles, 1972.

Akishige, Y. (Ed.). Psychological studies on Zen. Tokyo, Japan, Zen Institute of Komazawa Univeristy, 1970.

Anand, B., Chinna, G., Singh, B. Some aspects of EEG studies in yogis, EEG Clin. Neurophysiol., 1961, 13, 452-456.

Assagioli, R. Psychosynthesis. New York: Viking Press, 1971.

Bagchi, B. & Wenger, M. Electrophysiological correlates of some yogi exercises. Electroencephalography and Clinical Neurophysiology, 1957, Suppl. 7, 132-149.

Ballou, D. The pyschobiology of Transcendental Meditation, Transcendental Meditation research: Minnesota State Prison. In D. P. Kanellakos & P. C. Ferguson (Eds.). Los Angeles: MIU Press, 1973.

Banquet, J. P. EEG and Meditation. Electroencephalography & Clinical Neurophysiology, 1972, 33, 449-455.

Banquet, J. P. Spectral analysis of the EEG in meditation. Electroencephalography & Clinical Neurophysiology, 1973, 35, 143-157

Barber, T. X. & Demoor, W. A theory of hypnotic induction procedures. American Journal of Clinical Hypnosis, October 1972, 15, No. 2.

Barber, T. X. "Behavior: The trance paradigm versus an alternative paradigm." In E. Fromm & R. Shor (Eds.) Hypnosis, research developments and perspectives. Chicago: Aldine Publishing Co., 1972.

Barber, T. X., et al. Hypnotism and human potentialities. Chicago: Aldine Publishing Co., 1975.

Boudreau, L. TM and yoga as reciprocal inhibitors. Journal of Behavior Therapy and Experimental Psychiatry, 1972, 3, 97098.

Brosse. Main currents of modern thought. 1950, 4, 77-84.

Brown, E. & Putney, R. Unpublished manuscript. Atlanta: Georgia State College, 1971.

Brown, E., Erwin, P. & Putney, R. Zazen (sitting meditation) and biofeedback training in the auto control of the alpha of the brain. Atlanta: Georgia State College, 1971.

Dalal, A. S. & Barber, T. X. Yoga, "yogic feats," and hypnosis in the light of empirical research. American Journal of Clinical Hypnosis, 1969, 11, 155-166.

Das, N. & Gastaut, H. Variations de l'Activite electrique du cerveau, du coeur et muscles, squeletiques au cours de la meditation et l'Ectase yogique. Electroencephalography and Clinical Neurophysiology, 1957, 6, 211-219.

Davidson, R. & Goleman, D. Review of meditation studies. Unpublished manuscript. Harvard University, 1975.

Davidson, R., Goleman, D. & Schwartz, G. Attentional and affective concomitants of meditation. Journal of Abnormal Psychology, April 1976, 85(2).

Deikman, A. J. Experimental meditation. Journal of Nervous and Mental Disease, 1963, 136, 329-343.

Deatherage, G. The clinical use of mindfulness meditation techniques in short-term psychotherapy. Journal of Transpersonal Psychology, 1975, 2.

Eliade, M. Yoga: Immortality and freedom. Princeton: Princeton University Press, 1969.

Engler, J. Insight meditation and human development. Proposed research for NIMH doctoral fellowship, University of Chicago, 1975.

Epstein, M. Buddhist psychology. Unpublished honors thesis, Harvard College, Cambridge, 1975.

Ferguson, P. D. & Gowan, J. The influence of TM on anxiety, depression, agression, neuroticism, and self-actualization. In D. P. Kanellakos & P. C. Ferguson (Eds.), The psychobiology of Transcendental Meditation. Los Angeles: MIU Press, 1973.

Fischer, R. A cartography of the ecstatic and meditative states. In, Biofeedback and self-control. Chicago: Aldine, 1972.

Frank, J. How psychotherapy heals. Henry Ford Hospital Medical Journal, 1974, 22(2).

Goldstein, J. The experience of insight. Santa Cruz: Unity Press, 1976.

Goleman, D. The Buddha on meditation and states of consciousness. Part I: The teachings. Journal of Transpersonal Psychology, 1972, 4, 1-44. Part II: A typology of meditation techniques. Journal of Transpersonal Psychology, 1972, 4, 151-210.

Goleman, D. Meditation and stress reactivity. Ph.D. thesis. Harvard University, 1973.

Goleman, D. Meditation and consciousness: an Asian approach to mental health. American Journal of Psychotherapy, 1975, 30(1), 41-54.

Goyeche, et al. Two concentration methods: a preliminary comparison. Psychologia, 1972, 15, 110-111.

Graham, . Increased perceptual ability following TM, University of Sussex, England, 1971; Cited in Scientific Research on TM, Los Angeles: MIU Press, 1972.

Green, E. E., Green, A. M. & Walters, E. D. Voluntary control of internal states: Psychological and physiological. Journal of Transpersonal Psychology, 1970, 2, 1-26.

Grof, S. Realms of the human unconscious. New York: Viking Press, 1975-

Hendricks, C. Meditation as discrimination training: A theoretical note. Journal of Transpersonal Psychology, 1975, 2.

Hirai, T. Psychophysiology of Zen. Tokyo: Igaku Shoin, 1974.

Hirai, T. Zen meditation therapy. Tokyo: Japan Publications, 1975.

Hjelle, L. A. TM and psychological health. In D. P. Kanellakos & P. C. Ferguson (Eds.), The psychobiology of Transcendental Meditation. Los Angeles: MIU Press, 1973.

Kantipalo, P. Buddhism explained. Bangkok: Mahamkut Press, 1973.

Kasamatsu, A., Hirai, T. & Ando, N. EEG responses to click stimulation in Zen Meditation. Proceedings of the Japanese EEG Society, 1962, 20, 77-78.

Kasamatsu, A., Hirai, T. An EEG study of Zen Meditation. Folia Psychiat. Neurol. Jap., 1966, 20, 315-336.

Kasamatsu, A. & Hirai, T. An electroencephalographic study on the Zen Meditation (Zazen). Psychologia, 1969, 12, 205-225.

Kohlberg, L. Stages in the development of moral thought and action. New York: Holt, Rinehart & Winston, 1964.

Kornfield, J. Meditation temples of Thailand. Bangkok: WFB Press, 1971.

Kornfield, J. Living Buddhist masters. Santa Cruz: Unity Press, 1976.

Krippner, S., Maliszewski, M. Meditation and the creative process. Indian Psychology, 1977, 1, in press.

Krippner, S. (ed.) The plateau experience: A. H. Maslow and others. Journal of Transpersonal Psychology, 1972, 4(2), 107-120.

Krishna, G. Kundalini: The evolutionary energy in man. Berkeley: Shambhala Publications, 1970.

Lesh, T. V. Zen meditation and the development of empathy in counselors. Journal of Humanistic Psychology, 1970, 10(1), 39-74.

Lester, R. Theravada Buddhism in Southeast Asia. Ann Arbor: University of Michigan Press, 1973.

Leung, P. Comparative effects of training in external and internal concentration on two counseling behaviors. Journal of Counseling Psychology, 1973, 20(3), 227-234.

Linden, W. Practicing of meditation by school children and their levels of field dependence-independence, test anxiety, and reading achievement. Journal of Consulting and Clinical Psychology, 1973, 41, 139-143.

Lowen, A. Physical dynamics of character structure. New York: Grune & Stratton, 1958.

Luk, C. Secrets of Chinese meditation. London: Rider & Co., 1966.

Luthe, W. Autogenic training: Method, research and application in medicine. In C. Tart (Ed.) Altered states of consciousness. New York: Wiley, 1969, 309-319.

Maupin, E. W. Individual differences in response to a Zen meditation exercise. Journal of Consulting Psychology, 1965, 29, 139-145.

Monroe, R. Journeys out of the body. Garden City: Doubleday, 1971.

Narada, T. A manual of abhidhamma. Rangoon: Buddha Sasana Council, 1970.

Narada, T. The buddha and his teachings. Colombo: Buddhist Publication Society, 1973.

Naranjo, C. On the psychology of meditation. New York: Viking Press, 1971.

Nyanamoli, B. The path of purification. Berkeley: Shambhala, 1976.

Nyanaponika, T. The heart of Buddhist meditation. New York: Weiser, 1962.

Nyanaponika, T. The power of mindfulness. Santa Cruz: Unity Press, 1972.

Orme-Johnson, D. W. Autonomic stability and TM. Psychosomatic Medicine, 1973, 35, 341-349.

Orme-Johnson, D. W., Arthur, G., Franklin, L., O'Connell, J. & Zold, T. TM and drug abuse counselors. In D. P. Kanellakos & P. C. Ferguson (Eds.), The Psychobiology of Transcendental Meditation. Los Angeles: MIU Press, 1973.

Orne, M. & Paskeqitz, D. Aversive situational effects on alpha feedback training. Science, 1974, 186, 458-460.

Ornstein, R. The psychology of consciousness. San Francisco: W. H. Freeman & Co., 1972.

Pagano, R. R., Rose, R. M., Stivers, R. M. & Warrenburg, S. Sleep during TM. Science, 1976, 191, 308-310.

Piaget, J. Structuralism. New York: Harper & Row, 1971.

Pitts, F. The biochemistry of anxiety. Scientific American, 1969, 220.

Plotkin, W. EEG and meditation study. University of Colorado, Personal Communication, 1976.

Regestein, Q. R., Pegram, G. V., Cook, B. & Bradley, D. Alpha rhythm percentage maintained during 4- and 12-hour feedback periods. Psychosomatic Medicine, 1973, 35, 215-222.

Reich, W. Character analysis. London: Vision Press, 1948.

Rhine, C. Psi: What is it? New York: Harper & Row, 1975.

Rose, S. The conscious brain. New York: Alfred A Knopf, 1973.

Sayadaw, L. The manuals of Buddhism. Rangoon, Burma: Buddha Sasana Council, 1965.

Sayadaw, M. Practical insight meditation. Santa Cruz: Unity Press, 1972.

Schultz, D. Sensory restriction. New York: Academic Press, 1965.

Schultz, J. Stages on the spiritual path: A Buddhist perspective. Journal of Transpersonal Psychology, 1975, 7(1), 13-28.

Schultz, W. A 3-dimensional theory of interpersonal behavior. New York: Rinehart & Co., 1958.

Seeman, W., Nidich, S. & Banta, T. Influence of TM on a measure of self-actualization. Journal of Counseling Psychology, 1972, 19, 184-187.

Shapiro, D. Effect of a Zen experience workshop on nine outcome variables. Unpublished Research Project, Stanford University, 1972.

Shapiro, D. Meditation: Theory, research practice. Read at the 81st meeting, American Psychological Association, Montreal, September 1973.

Shapiro, D. Psychology of Zen. Paper presented at APGA, San Diego, California, 1973.

Shaw, . & Kolb, . Influence of TM of reaction time. University of Texas, 1971. Cited in, Scientific research of Transcendental Meditation, Los Angeles: MIU Press, 1972.

Shiomi, K. Respiratory and EEG changes by cotention of trigant burrow. Psychologia, 1969, 12(1), 24-28.

Smith, J. Meditation as psychotherapy: A review of the literature. Psychological Bulletin, 1975, 82(4).

Solomon, P. (Ed.). Sensory deprivation. Cambridge: Harvard University Press, 1961.

Stein, J. Meditation, habituation, and distractability. Unpublished undergraduate honors thesis, Harvard University, 1973.

Sugi, Y. & Akutsu, K. On the respiration and respiratory exchange in Zen practice. Japanese Journal of Physiology, 1964, 26, 72-73.

Suzuki, C. & Takemura, S. Morita therapy, Ein fur Japan eigentumliche, psychotherapie und ihre sozial-psychiatrische bedevtung. Zeitschr. F. Psychoth. U. Med. Psychol., 1966, 16, 161-172.

Tart, C. (Ed.). Altered states of consciousness. New York: Wiley, 1969.

Tart, C. States of consciousness. New York: Dutton, 1975.

Uno, Y., Frager, R., Takashima, K. & Rosenthal, R. Experimenter's hypothesis confirmation as determinant of experimental results among Japanese experimenters and subjects. Psychologia, 1971, 14(1), 24-30.

Van Gorkom, . Buddhist outlook on daily life. Bangkok: Private Printing, 1973.

Van Nuys, D. A novel technique for studying attention during meditation. Journal of Transpersonal Psychology, 1971, 2, 125-133.

Wallace, R. K. Physiological effects of TM. Science, 1970, 166, 1751-1754.

Wallace, R. K., Benson, H. & Wilson, A. F. A wakeful hypometabolic physiologic state. American Journal of Physiology, 1971, 221, 795-799.

Wallace, R. K. & Benson, H. The physiology of meditation. Scientific American, 1972, 226, 84-90.

Wenger, M., Basu, B. & Anandi, B. K. Experiments in India on voluntary control of the heart and pulse. Circulation, 1961. Reprinted in Biofeedback and Self-Control, T. Barber (Ed.), 1970.

Wheel, . Schopenhauer and Buddhism. Kandy, Ceylon: Buddhist Publication Society, 1970.

Wilbur, K. Psychologia perennis: The spectrum of consciousness. Journal of Transpersonal Psychology, 1975, 2, 105.

Yamaoka, T. Psychological study of mental self control. Akishige, Y. (Ed.) Psychological studies on Zen. Tokyo: Zen Institute of Kamazawa University, 1970, 225-270.

Younger, Y., Adrance, W. & Burger, R. Sleep during TM. Proceedings of the 13th Annual Meeting of the Association for Psychophysiological Study of Sleep. San Diego, May 1973.

APPENDICES

I. Sample Data Forms.

II. Modern Versions of the Classical Texts on Mindfulness Meditations (included here because they are unobtainable in this country).

APPENDIX IA

Sample: Data Pool #1

Students were simply asked to "record your feelings about the [retreat] experience and your reactions to the teachings" on a paper along with their name and a mention of their previous meditation experience. One hundred and fifty-six of these reports were collected.

Sample: Data Pool #1

Susan Olshuff

I did TM for several months—then took TB Meditation at Naropa and sat in a few of Joseph's classes 1st session.

What to say? It's been beautiful! and inspirational! The question and answer period had both good and bad effects for me. Those discussions that related directly to the practice were helpful. Those that got into a more intellectual trip, as much as I wanted to play the intellectual game, were often boggling - and perhaps, for me, hindering.

The inkling of what the dharma is all about that I was able to experience this month is just incredible. There is much gratitude that this flow of emptiness (that I've always called Susan) found itself at Sequoia this month.

APPENDIX IB

Sample: Data Pool #2

These forms record data from three two-week retreats. They were recorded at teacher student interviews by the teacher. The students were asked, "What is happening for you now?", and the teachers made brief notes of the answers for each interview.

Sample: Data Pool #2

MEDITATION RESEARCH - DATA COLLECTION

TEACHER: Korn, Gold, Salz

COURSE DATES: 2/17-28 COURSE LOCATION: Copertino

STUDENT NAME: Nina Feldman AGE: 28 SEX: F

PREVIOUS MEDITATION HISTORY:

-None-

RECORD EXPERIENCES REPORTED:

INTERVIEW DAY _2_: Strong emotions, breath sometimes clear sees 'sparkles' of sensations with in breath, much anger/aversion coming up, much comparing, mind moving a lot then back to breath - space for touch between both in & out.

INTERVIEW DAY _4_: lots of thoughts, wishing then to stop, but developing ability to watch them; realizing the connection between reacting to thoughts, the chain of associative ideas, and turbulence of mind.

INTERVIEW DAY _5_: breath calm & moderate, strong emotions, says she has much insight, sight, hearing are painful, walking distracted, objects coming very fast at times—too fast to label, sensations seem as sparkles, that often very subtle subliminal and strange content, much joy in practice.

INTERVIEW DAY _8_: going up & down; finding walking more concentrated; feels more accepting of herself. Recognizing that things "just happen" out of our control.

INTERVIEW DAY __:

INTERVIEW DAY __:

INTERVIEW DAY __:

INTERVIEW DAY __:

RETURN TO JACK KORNFIELD % DHARMA VIHARA FELTON, CALIFORNIA

APPENDIX IC

Sample: Data Pool #3

These half-page questionnaires were used at three short retreats and at the three-month retreat. Students were asked to fill them out as frequently as they had interviews, which varied from every two days on short retreats to every week during the three-month retreat. Over 1000 of these forms were collected.

Sample: Data Pool #3

MEDITATION RESEARCH

NAME: BB

1) HOW MUCH ARE YOU SLEEPING? FOOD INTAKE INCREASED/DECREASES?

   8 hours a night. Food intake decreased some.

2) HAVE YOU NOTICED CHANGES IN CLARITY OF PERCEPTION, CONCENTRATION AND/OR FREQUENCY OF MOMENTS OF MINDFULNESS?

   Yes. I feel more clarity, more warmth.

3) WHAT IS PREDOMINANT IN THE MEDITATION NOW? WHAT UNUSUAL EXPERIENCES HAVE YOU NOTED SINCE LAST INTERVIEW?

   strong emotions - anger, sadness

APPENDIX ID

Sample: Data Pool #4

This two-page questionnaire was sent to participants of the three-month retreat at a date approximately three and a half months after the end of the retreat. Thirty of these forms were returned, which was 50 percent of those sent out.

Sample: Data Pool #4

MEDITATION RESEARCH March 1976

Hello Yogis- As a follow-up to the research data collected during the three month retreat and also to get feedback that might be helpful in planning the future ones, I am proud to offer you: ANOTHER FORM. Please fill this out and return it to us in Barre. When the results are tabulated they will be made available to any interested students. Meanwhile, be well and happy.

MUCH METTA JACK

FEEDBACK TO STAFF AND TEACHERS: What would you change about the structure and way the three month course was run? (accommodations food, schedule, interviews, etc.)

ANY OTHER SUGGESTIONS:

FOLLOW-UP RESEARCH

About how many hours/day do you sit now? 1
How many days did you sit more than 1/2 hour in the last month? 25

How is your mindfulness when you sit now? Scattered. Thoughts competing for attention and, for the most part, winning.

How is your concentration now?

Not what it used to be.

What do you experience as predominant (or anything unusual) in sittings this last month?

Thinking. A month ago they (thoughts) would quiet down after half an hour. Now they are relentless.

What have you done since the Maine retreat?

Contemplation of my life's work. Half heartedly looked for a job.

Any future plans?

Move to a sangha, perhaps Colorado. Creative work, art.

Do you plan to do any more retreats this year?

Could foresee another 3 months.

Sample: Data Pool #4 Page 2

SINCE THE RETREAT HAVE YOU NOTICED ANY CHANGES IN:

SLEEP PATTERNS: IF SO, WHAT? Sleep more restless. Subtle awareness of continuous mind work throughout sleep. Increased time sleeping.

EATING PATTERNS? IF SO, WHAT? At first, the freedom to approach the refrigerator at will gave free reign to gluttony. Pretty moderate lately.

EMOTIONAL LIFE: IF SO, WHAT? Equanimity. Less tendency to get strung out by adverse circumstance. Patience.

DAILY AWARENESS: IF SO, WHAT? More clear; tendency to catch myself lulling into non-awareness sooner and more frequently.

RELATIONSHIPS: IF SO, WHAT? When I am not lazy, I deal very directly and intimately with other beings; eye contact.

BODY: Nothing significant. IF SO, WHAT?

GENERAL LIFE STYLE: IF SO, WHAT? A return to the worldly in the sense that I hunger for people and activity. Also a strong return to the intellectual. I feel I have paid my spiritual dues for now and can read books and ride the buses without fear of contamination by lower influences.

IN GENERAL, HOW DO YOU FEEL THE RETREAT AFFECTED YOUR LIFE?

Truly enhanced. As I slip more so into non-awareness I realize that life outside the Here-Now is impoverished, so many irretrievable moments lost.

- -

NAME: Saul Katz

DATE: 3/29/76

APPENDICES E and F

Traditional Buddhist Texts on Mindfulness

I have included here two texts which give a detailed description of the experiences of the classical stages of insight. These texts are based on much earlier Buddhist literature (see Nyanamoli, 1976), dating back to Pali texts almost 2000 years old. These two texts are included because they are unavailable in this country, and they give the reader a sense of one style of the traditional Buddhist developmental psychology in relation to mindfulness, to the topic of this dissertation.

APPENDIX E

The Progress of Insight

This text by Mahasi Sayadaw, a well known Burmese meditation master, describes the stages of experience traditionally associated with the practice of Mindfulness Meditation. It provides a reference point of what insights and understandings reportedly occur for advanced meditators and gives a sense of some of the range of experiences noted by practitioners in the past. Developmentally it shows an elaborate and varied sequence of perceptions based on strength of concentration and mindfulness which reconfirm the understanding of this thesis of the complexity of the meditative process.

The Progress of Insight

through the Stages of Purification

A modern Pāli treatise on
Buddhist Satipaṭṭhāna Meditation

by

The Venerable

Mahasi Sayadaw

(U Sobhana Mahathera)

of Burma

English Translation with Notes

by

Nyanaponika Thera

With the Original Pāli Text

THE FOREST HERMITAGE
KANDY 1965 CEYLON

TRANSLATOR'S FOREWORD

To present to the reading public a treatise on Buddhist Meditation needs no word of apology today. In wide circles of the West, Buddhist meditation is no longer regarded as a matter of purely academic or exotic interest. Under the stress and complexity of modern life the need for mental and spiritual regeneration is now widely felt, and in the field of mind's methodical development the value of Buddhist Meditation has been recognized and tested by many.

It is, in particular, the Buddha's Way of Mindfulness (Satipaṭṭhāna) that has been found invaluable because it is adaptable to, and beneficial in, widely different conditions of life. The present treatise is based on this method of cultivating mindfulness and awareness, which ultimately aims at the mind's final liberation from Greed, Hatred and Delusion.

The author of this treatise, the Venerable Mahasi Sayadaw (U Sobhana Mahāthera), is a Buddhist monk of contemporary Burma and an eminent Meditation Master. A brief sketch of his life is included in this volume. The path of meditation described in these pages was and still is, taught by him in his meditation centre called "Thathana Yeiktha", at Rangoon, and is also set forth in his lectures and books in the Burmese language.

The framework of the treatise is provided by the classical Seven Stages of Purification (satta - visuddhi),* just as in Buddhaghosa Ācariya's famous "Visuddhi - Magga". On gradually reaching these stages, various phases of Insight Knowledge (ñāṇa)* are developed, leading on to the stages of ultimate liberation. The approach followed is that of "Bare Insight" (sukkha - vipassanā) where, by direct observation, one's own bodily and mental processes are seen with increasing clarity as being impermanent, liable to suffering, and without a self or soul. The meditational practice begins with a few selected subjects of body-contemplation, which are retained up to the very end of the road. With the gradually increasing strength of mindfulness and concentration the range widens and the vision deepens until the insight-knowledges unfold themselves in due order, as a natural outcome of the practice. This approach road to the ultimate goal of Buddhist meditation is called *Bare Insight* because insight into the three Characteristics of Existence is made use of exclusively here, dispensing with the prior development of full concentrative absorption (jhāna). But

* These are the key words in the Pāli title of the treatise, *Visuddhi-ñāṇa-kathā*, which literally means "Talk on (the stages of) Purification and Knowledge."

nevertheless, and it hardly needs mention, here too a high degree of mental concentration is required for perseverance in the practice, for attaining to Insight-Knowledge, and for reaping its fruits.

As stated in the treatise itself (p. 3), it is not the author's purpose to give a detailed introduction into the practice for the use of beginners. The foremost concern in this work is with a stage where, after diligent preliminary practice, the insight knowledges have begun to emerge, leading up to the highest crest of spiritual achievement, Arahantship (Sainthood). Of the basic exercises, the treatise gives only a brief indication, in Chapter II, section (a). Detailed instruction about these may be gathered by the student from the Author's "Discourse on the Basic Practice" or the Translator's book "The Heart of Buddhist Meditation." Also a knowledge of the Buddha's original "Discourse on the Foundations of Mindfulness" (Satipaṭṭhāna Sutta) will be indispensable.*

This treatise was first written in the Burmese language and later, in 1950, a Pāli version of it was composed by the Author. As the treatise deals chiefly with the advanced stages of the practice, it was originally not intended for publication. Handwritten or typed copies of the Burmese or Pāli version were given only to those who, with some measure of success, had concluded a strict course of practice at the meditation centre. For the use of meditators from foreign countries, only a few cyclostyled sheets in English, briefly describing the phases of insight-knowledge, were issued instead of the treatise itself. This was done to enable the meditator to identify his personal experience with one or other of the stages described, so that he might direct his further progress accordingly, without being diverted or mislead by any secondary phenomena that may have appeared during his practice.

In 1954, the Venerable Author agreed to a printed edition of the Pāli version in Burmese script, and after this first publication he also permitted, at the Translator's request, the issue of an English version. He had the great kindness to go himself carefully through the draft translation and the Notes, with the linguistic help of an experienced Burmese lay meditator, U Pe Thin, who for many years had ably served as an interpreter for meditators from foreign countries. The Translator's gratitude is due to both his Venerable Meditation Master, the Author, and to U Pe Thin.

The Pāli original of the treatise is a notable contribution to modern Pāli literature and has therefore been included in this volume, for the benefit of those conversant with the language.

* See the list of Literature on page 33

The publication of this work has been made possible by the donation of a devout Buddhist lady, Mme Osowska, who has defrayed the entire cost, in memory of the late Brahmacari S. Osowski, a keen devotee of Satipaṭṭhāna. May the merit of the Dhamma-gift be an aid on his Path to Ultimate Liberation.

Forest Hermitage
Kandy, Ceylon

Nyanaponika Thera

On the Full-moon Day of
June (Poson) 1965

CONTENTS

THE PROGRESS OF INSIGHT THROUGH THE STAGES OF PURIFICATION

Introduction

Homage to Him, the Great Omniscient Sage,
Who spread the net of rays of His Good Law!
These rays of His Good Law — His very message true —
Long may they shed their radiance o'er the world!

This treatise explains the progress of Insight,[1] together with the corresponding stages of Purification.[2] It has been written in brief for the benefit of meditators who have obtained distinctive results in their practice, so that they may more easily understand their experience. It is meant for those who, in their practice of Insight, have taken up as their main subject either the tactile bodily process of motion,[3] evident in the rising and falling movement of the abdomen,[4] or the tactile bodily process based on three of the primary elements of matter[5] evident in the sensation of touch (bodily impact). It is meant for those who, by attending to these exercises, have gained progressive Insight, as well, into the whole body-and-mind process arising at the six sense-doors,[6] and finally come to see the Dhamma, attain to the Dhamma, understand the Dhamma, penetrate the Dhamma, pass beyond doubt, free themselves from uncertainty, obtain assurance, and achieve independence of others in the Master's dispensation.[7]

I. PURIFICATION OF CONDUCT

Purification of Conduct means here, in the case of male and female devotees (Upāsakas and Upāsikas), the acceptance of the Precepts, and the proper guarding and protecting of their observance, – whether it be the five precepts, the eight Uposatha precepts, or the ten precepts.[8]

In the case of Bhikkhus, Purification of Conduct is the well-kept purity of the fourfold conduct incumbent upon monks, beginning with Restraint according to the Disciplinary Rules of Bhikkhus, called Pāṭimokkha. Of that fourfold conduct, the Restraint according to the Pāṭimokkha Rules is of first importance; because only when that Restraint is pure, will one be able to accomplish the development of meditation.[9]

(a) The Method of Insight in brief

There are two kinds of Meditation-development, viz., Tranquillity *(samatha)* and Insight *(vipassanā)*. A person who, of these two, has first developed Tranquillity, and after having established himself in either Access Concentration or Full Concentration,[10] subsequently contemplates the five Groups of Grasping,[11] is called a Samatha-yānika, *i.e.* one who has Tranquillity as his vehicle.

A person who, without developing either of these Concentrations, contemplates the five Groups of Grasping, is called a Suddha-Vipassana-yānika,[12] *i.e.* one who has pure Insight as his vehicle.

Alluding to the latter class of persons, the *Papañca-sūdanī*, commenting on the Dhammadāyāda Sutta in the Majjhima - Nikāya, says, "Herein some persons proceed directly with the contemplation of the five Groups of Grasping as having the characteristics of being impermanent and so forth, without having previously developed Tranquillity as mentioned in the method called "Preceded by Tranquillity' *(samatha-pubbaṅgama)*".

In Visuddhi-magga, too, it is said thus: "One who has pure Insight as his vehicle . . . contemplates the four elements."

In the Susima-paribbājaka Sutta of the Nidānavagga Saṁyutta, too, it is said by the Buddha: "First arises the knowledge comprehending the actual happening of things *(dhamma-ṭṭhiti-ñāṇa)* and afterwards arises the knowledge realising Nibbāna *(nibbāne ñāṇa)*."[13]

When Purification of Conduct has been established, the meditator who has chosen pure Insight as his vehicle, should endeavour to contemplate the *Body-and-Mind (nāma-rūpa)*. In doing so, he should contemplate, according to their characteristics,[13] the five Groups of Grasping, *i.e.* the bodily and mental processes that become evident to him in his own life-continuity (at his own six sense-doors).[14]

Insight must, in fact, be developed by noticing,[15] according to their specific and general characteristics,[16] the bodily and mental processes that become evident at the six sense-doors. At the beginning, however, it is difficult to follow and to notice clearly all bodily and mental processes that incessantly appear at the six sense-doors. Therefore the meditator who is a beginner, should first notice the perfectly distinct process of touch, perceived through the door of bodily sensitivity; because the Visuddhi Magga says that, in Insight meditation, one should take up what is distinct. When sitting, there occurs the bodily process of touch by way of the sitting posture and through touch sensitivity in the body. These processes of tactile

sensitivity should be noticed as "Sitting . . . touching . . .", and so forth, in due succession. Further, at the sedant meditator's abdomen, the tactile process of bodily motion (*i.e.*, the wind, or vibratory, element) which has breathing as its condition, is perceptible continuously as the rise (expansion) and fall (contraction) of the abdomen. That also, should be noticed as "rising . . . falling", and so forth. While the meditator is thus engaged in noticing the element of motion which impinges continuously on the door of bodily sensitivity in the abdomen, it becomes evident to him in its aspects of stiffening, of vibrating, and of pushing and pulling. Here, the aspect of stiffening shows the Motion Element's *characteristic nature* of supporting; the aspect of vibrating shows its *essential function* of movement; and the aspect of pushing and pulling shows its *manifestation* of impelling.[17]

Hence the meditator, noticing the tactile bodily process of rise and fall of the abdomen, accomplishes the observation of the *bodily process (rūpa)*, by getting to know the characteristic nature, etc., of the Element of Motion. Later when he has accomplished the observation of *Mind (nāma)*, and the observation of both *Body and Mind (nāma - rūpa)*, he will also come to know the *general* characteristics of the processes concerned, *i.e.* their impermanence, liability to suffering, and their being void of a self.[18]

But while he is engaged in just noticing the rising and falling of the abdomen, and other tactile processes, there will appear thoughts of desire, etc., feelings of pleasure, etc., or acts such as adjusting various parts of the body. At that time, these activities (of mind and body) must be noticed, too. But after noticing them, he should turn again to the continuous noticing of the tactile process of the rising and falling of the abdomen, which is the basic object of mindfulness in this practice.

This is a brief sketch of the methodical practice of Insight. It is not the place here to treat it in detail, because this is a brief essay on the Progress of Insight through the Stages of Purification; it is not a treatise explaining in detail the methodical practice of Insight.

(b) The Purification of Mind

During the early part of the methodical practice, as long as the meditator's mind is not yet fully purified, wandering thoughts arising by his thinking of objects of sense desire, etc., will also appear intermittently between thoughts of noticing (the objects of meditation). Sometimes the meditator (the beginner) will perceive the occurrence (of these interruptions) and sometimes he will not. But even if he

perceives them, it will be only after a short time has lapsed after their appearance. For, then, the momentary concentration of his mind is still very tender and weak. So these wandering thoughts continue to hinder his mind while it is occupied in developing the practice of noticing. Hence these wandering thoughts are called 'hindering thoughts'.

When, however, the momentary concentration of his mind has become strong, the thought process of noticing becomes well concentrated. Hence, when attending to the objects to be noticed — the abdominal movement, sitting, touching, bending, stretching, seeing hearing, etc. — his noticing thoughts now appear as if falling upon these objects, as if striking at them, as if confronting them again and again. Then, as a rule, his mind will no longer go elsewhere. Only occasionally, and in a slight degree, will this happen, and even in those cases he will be able to notice any such stray thought at its very arising, as expressed in common speech; or, to be exact, he will notice the stray thought immediately after its actual arising. Then that stray thought will subside as soon as it is noticed, and will not arise again. Immediately afterwards he will also be able to resume continuous noticing of any object as it becomes evident to him. That is why his mind at that time is called 'unhindered'.

While thus practising the exercise of noticing with 'unhindered mind', the noticing mind will get more close to and fixed at whichever object is noticed, and the act of noticing will proceed without break. At that time there arises in him, in uninterrupted succession, 'the concentration of mind lasting for a moment', directed to each object noticed.

This is called *'Purification of Mind'*.[18]

Though that concentration has only momentary duration, its power of resistance to being overwhelmed by opposition corresponds to that of Access Concentration.

In the Commentary to the *Visuddhi Magga*, in the explanation of the Chapter relating to Respiration Mindfulness, it is said thus: "'Momentary unification of mind' means the concentration of mind lasting only for a moment. For that (type of concentration), too, when it occurs uninterruptedly with its respective object in a single mode and is not overcome by opposition, fixes the mind immovably, as if in absorption."

"It occurs uninterruptedly with its respective object" refers to the uninterrupted continuity of the thoughts engaged in noticing; after noticing one subject, one attends, in the same manner, to another that

follows immediately;[19] again, having noticed that object, one turns to the one following next, and so on.

"In a single mode" means: though the objects to be noticed as they present themselves, are numerous and varied, yet the force of concentration of the mind uninterruptedly engaged in noticing remains virtually on the same level. For, what is meant here is: just as the first object was noticed with a certain degree of concentration, so the second, third and other subsequent objects are noticed in each case with the same degree of concentration.

"Is not overcome by opposition": this means that the Momentary Concentration in its uninterrupted flow, is not overwhelmed by the Mental Hindrances.[20]

"As if in absorption": this means that the strength of the Momentary Concentration is similar to that of concentration which has reached full mental absorption.[10] However, such similarity of momentary concentration with fully absorbed concentration will become evident (only) when the methodical practice of Insight reaches its culmination.[21]

But is it not said in the Commentaries that the term 'Purification of Mind' applies only to Access Concentration and Fully Absorbed Concentration? That is true; but one has to take this statement in the sense that Momentary Concentration is included in Access Concentration. For in the Commentary to the Satipaṭṭhāna Sutta it is said: "The remaining twelve exercises are subjects of meditation leading only to Access Concentration."[22] Now, in the case of the subjects dealt with in the sections of the Satipaṭṭhāna Sutta on Postures, Clear Comprehension and Elements, the concentration of one who devotes himself to these exercises will be definitely only Momentary Concentration. But as the latter is able to suppress the Hindrances just as Access Concentration does,[23] and since it is in the neighbourhood of the Noble-path-attainment-concentration,[24] therefore that same Momentary Concentration is spoken of by the name of 'Access' (or Neighbourhood), and also the meditation subjects that produce that Momentary Concentration are called 'meditation subjects leading to Access Concentration'. Hence is should be taken that Momentary Concentration, having the capacity to suppress the Hindrances, has also the right to the name 'Access' and 'Purification of Mind'. Otherwise 'Purification of Mind' could not come about in one who has made Bare Insight his vehicle, by employing only Insight, without having produced either Access Concentration or Fully Absorbed Concentration.

1. Analytical Knowledge of Body and Mind

Endowed with the 'Purification of Mind' and continuing the practice of noticing, the meditator now gets to know body-and-mind analytically as follows: 'The rising (*i.e.* upward movement of the abdomen) is one process; the falling (*i.e.* downward movement) is another; sitting is another; touching is another, etc.'. In that way he gets to know how to distinguish each bodily process that he notices. Further: 'The knowing of the rising movement is one process; the knowing of the falling movement is another'. In that way he gets to know each mental act of noticing. Furthermore: 'The rising movement is one process; the knowing of it is another. The falling movement is one process; the knowing of it is another', and so on. In that way he gets to know how to distinguish each bodily and mental process. All that knowledge, indeed, comes from simple noticing, not from reasoning; that is to say: it is knowledge by direct experience arrived at by the mere act of noticing, and not knowledge derived from ratiocination.

Thus when seeing a visual object with the eye, the meditator knows how to distinguish each single factor involved: 'The eye is one; the visual object is another; seeing is another, and knowing it is another'. The same manner applies in the case of the other sense functions.

For, at that time, in each act of noticing, the meditator comes to know analytically the mental processes of noticing, and those of thinking and reflecting, knowing them for himself through direct knowledge, by his experience; thus: 'They have the nature of going towards an object, inclining towards an object, cognizing an object'. On the other hand, he knows analytically the material processes going on in the whole body, which are here called by the names of the 'rising and falling movements of the abdomen', 'sitting', etc., knowing them thus: 'These have *not* the nature of going or inclining towards an object, or of cognizing an object'. Such knowing is called 'knowing matter (or the body) by its manifestation of non-determining'. For it is said in the *Mūla-Ṭīkā*, the 'Principal Sub-commentary' to the Abhidhamma Vibhanga: "In other words, 'non-determining' (as in the passage quoted) should be understood as having no faculty of cognizing an object".

Such knowledge as this, which analyses in each act of noticing both the bodily process noticed and the mental process engaged in noticing, according to their true essential nature, is called "Analytical Knowledge of Body and Mind."

When that knowledge has come to maturity, the meditator understands thus: 'At the moment of breathing-in, there is just the rising movement of the abdomen and the knowing of the movement, but there is no self besides; at the moment of breathing-out, there is just the falling movement of the abdomen and the knowing of the movement, but there is no self besides'. Understanding it thus in these and other instances, he knows and sees for himself by noticing thus: 'There is here only that pair: a material process as object, and a mental process of knowing it; and it is to that pair alone that the terms of conventional usage 'being', 'person' or 'soul', 'I' or 'another', 'man' or 'woman' refer. But apart from that dual process there is no separate person or being, I or another, man or woman.'

This is called '*Purification of View*'.

IV. PURIFICATION BY OVERCOMING DOUBT

2. Knowledge by discerning Conditionality

When Purification of View has come to maturity, the condition necessary for the bodily and mental processes observed, will also become evident. Firstly, the consciousness that is the condition of the (respective) bodily process will be evident. How? For instance, when bending arms or legs, the consciousness intending to bend these limbs is evident. So the meditator first notices that consciousness, and next he notices the act of bending, and so on. Then he understands by direct experience: 'When there is consciousness, intending to bend a limb, the bodily process of bending arises; when there is consciousness intending to stretch a limb, the bodily process of stretching arises'. And in the same way he understands other instances also, by direct experience.

Again he also understands by direct experience the condition for the mental process, in the following manner: 'In the case of consciousness desirous of running off the track, there arises first a corresponding consciousness giving initial attention (to the distracting object). If that consciousness is not noticed (with mindfulness), then there arises a consciousness that runs off the track. But if the consciousness of initial attention to the distracting object is noticed and known, no stray thought will arise. It is similar in the case of other (types of consciousness, for instance when taking delight or being angry, greedy, etc.). When both the sense-door of the eye and a visual object are present, there arises visual consciousness; otherwise visual consciousness will not arise; and so it is in the case of the other sense-doors. If

there is a noticeable or recognizable object, then there arises consciousness engaged in noticing or thinking or reasoning or understanding, as the case may be; otherwise no such consciousness arises. Similarly he understands in the case of every other instance (of mind - door cognition).

At that time, the meditator will generally experience many and various painful feelings arising in his body. Now, while one of these feelings is being noticed (but without concern), another feeling will arise elsewhere; and while that is beeing noticed, again another will appear elsewhere. Thus the meditator follows each feeling as it arises and notices it. But though he is engaged in noticing these feelings as they arise, he will only perceive their initial phase of "arising" and not their final phase of "dissolution".

Also many mental images of various shapes will then appear. The shape of a Dagoba, monk, man, house, tree, park, heavenly mansion, cloud, and many other such images of various kind will appear. Here too, while the meditator is still engaged in noticing one of these mental images, another will show itself; while still noticing that, yet another will appear. Following thus the mental images as they arise, he goes on noticing them. But though he is engaged in noticing them, he will perceive only their initial phase, not the final phase.

He now understands: Consciousness arises in accordance with each object that becomes evident. If there is an object, there arises consciousness; if there is no object, no consciousness arises.

Between sequences of noticing he also, by considering inferentially, comes to know thus: 'It is due to the presence of such causes and conditions as Ignorance, Craving, Kamma, etc., that Body-and-Mind continue'.

Such discernment through direct experience and through inference as described, when noticing Body-and-Mind with their conditions, is called 'Knowledge of discerning Conditionality'.

When that knowledge has come to maturity, the meditator will perceive only body-and-mind processes occurring in strict accordance with their particular and appropriate conditions and he comes to the conclusion: 'Here is only a *conditioning* body-and-mind process and a *conditioned* body-and-mind process. Apart from these, there is no person who performs the bending of the limbs, etc., or who experiences feelings of pain, etc.

This is called '*Purification (of Insight) by Overcoming Doubt*'.

When this 'Purification (of Insight) by Overcoming Doubt' has reached maturity, the meditator will discern distinctly the initial, middle and final phases of any object noticed by him. Then, in the case of various objects noticed, he will discern distinctly that, only after each earlier process has ceased, there arises a subsequent process. For instance, only when the rising movement of the abdomen has come to an end, there arises the falling movement; only when that has ended, there is again a rising movement. So also in the case of walking: only when the lifting of the foot has come to end, there arises the carrying forward of the foot; only when that has been completed, there follows the placing of the foot on the ground.

In the case of painful feelings, only after each single feeling occurring at its particular place has ceased, will another new feeling arise at another place. On noticing the respective painful feeling repeatedly, twice, thrice or more, the meditator will see that it gradually grows less, and at last ceases entirely.

In the case of the variously shaped images that enter the mind's field, it is only after each single image noticed has vanished, that another new object will come into the mind's focus. On noticing them attentively twice, thrice or more, he will see well that these mental objects which are being noticed, move from one place to another, or they become gradually smaller and less distinct, until at last they disappear entirely. The meditator, however, does not perceive anything that is permanent and lasting, or free from destruction and disappearance.

Seeing how each object, even while being noticed, comes to destruction and disappearance, the meditator comprehends it as *impermanent* in the sense of undergoing destruction. He further comprehends it as *suffering* (painful) in the sense of breaking up after each arising. Having seen how various painful feelings arise in continuous succession: that, if one painful feeling ceases, another arises, and when that has ceased, again another arises, — having seen that, he comprehends the respective objects just as a conglomeration of suffering. Further he comprehends the object as consisting of mere *impersonal* phenomena without a master, in the sense of not arising of (or by) themselves, but arising subject to conditions and then breaking up.

This comprehension of an object noticed, as being impermanent, painful and without a self (impersonal), through knowing its nature of impermanency, etc. by means of simply noticing, without reflecting and reasoning, is called 'Knowledge by Comprehension through Direct Experience',

Having thus seen the three characteristics once or several times, by direct experience, the meditator, by inference from the direct

experienced of those objects noticed, comprehends all bodily and mental processes of past, present and future and the whole world, by coming to the conclusion: "They, too, are, in the same way, impermanent, painful and without a self". This is called 'Knowledge of Comprehension by Inference'.

Alluding to this very knowledge it is said in the Paṭisambhidā Magga, "Whatever there is of materiality, past, present or future, internal or external, coarse or fine, inferior or superior, far or near, —all materiality he defines as impermanent. That is one kind of comprehension", and so on.

Also in the Commentary to the Kathāvatthu it is said: "Even if the impermanence of only a single formation (conditioned phenomenon) is known, there may be consideration of the rest by induction thus: 'All formations are impermanent'".

The words "All formations are impermanent" refer to an understanding by induction, and not to an understanding by perceiving a (co-present) object at the same moment. (This passage is the authority for the usage of the term 'Inductive Insight'.)

Also in the Commentary to the Majjhima Nikāya[25] it is said: "Because in the case of the 'Realm of Neither-perception-nor-Non-perception', the Insight into the sequence of mental factors belongs to the Buddhas alone and not to the disciples, therefore He (the Buddha) said thus thereby indicating the Insight by Group . . .". (This passage is the authority for the usage of the term 'Comprehension by Group'.)[26]

4. Knowledge of Arising and Passing Away

The Ten Corruptions of Insight[27]

When the meditator, in the exercise of noticing, is able to keep exclusively to the present body-and-mind process, without looking back to past processes or ahead to future ones, then, as a result of Insight, (the mental vision of) a *brilliant light* will appear to him. To one it will appear like the light of a lamp, to others like a flash of lightening, or like the radiance of the moon or the sun, and so on. With one it may last for just one moment, with others it may last longer.

There will also arise in him strong *mindfulness* pertaining to Insight. As a result, all the successive arisings of bodily and mental

processes will present themselves to the consciousness engaged in noticing, as if coming to it of themselves; and mindfulness too, seems as if alighting on the processes of itself. Therefore the meditator then believes: 'There is no body-and-mind process in which mindfulness fails to engage'.

His *knowledge* consisting in Insight, here called 'noticing', will be likewise keen, strong and lucid. Consequently he will discern clearly and in separate forms all the bodily and mental processes noticed, as if cutting to pieces a bamboo sprout with a well-sharpened knife. Therefore the meditator then believes: 'There is no body-and-mind process that cannot be noticed'. When examining the characteristics of Impermanence, etc., or other aspects of reality, he understands everything quite clearly and at once, and he believes it to be the knowledge derived from direct experience.

Further, strong *faith* pertaining to Insight, arises in him. Under its influence, the meditator's mind, when engaged in noticing or thinking, is serene and without any disturbance; and when he is engaged in recollecting the virtues of the Buddha, the Dhamma and the Sangha, his mind quite easily gives itself over to them. There arise in him: the wish to proclaim the Buddha's Teaching, joyous confidence in the virtues of those engaged in meditation, the desire to advise dear friends and relatives to practise meditation, grateful remembrance of the help received from his meditation master, his spiritual mentor, etc., – these and many other similar mental processes will occur.

There arises also *rapture* in its five grades, beginning with minor rapture.[28] When Purification of Mind is gained, that rapture begins to appear by causing 'goose-flesh', tremor in the limbs, etc.; and now it produces a sublime feeling of happiness and exhilaration, filling the whole body with an exceedingly sweet and subtle thrill. Under its influence, he feels as if the whole body had risen up and remained in the air without touching the ground or as if it were seated on an air cushion, or as if it were floating up and down.

There arises *tranquillity* of mind with the characteristic of quietening the disturbances of consciousness and its mental concomitants; and along with it appear mental agility, etc.[29] When walking, standing, sitting or reclining there is, under the influence of these mental qualities, no disturbance of consciousness and its mental concomitants, nor heaviness, rigidity, unwieldines, sickness or crookedness.[30] Rather his consciousness and its mental concomitants are tranquil through having reached the supreme relief in non-action.[31] They are agile in always functioning swiftly; they are pliant in being able to attend to any object desired; they are wieldy in being able to attend to an object for any length of time desired; they are quite lucid through

their proficiency, that is, through the ease with which Insight penetrates the object; they are also straight through being directed, inclined and turned only towards wholesome activities.

There also arises a very sublime feeling of *happiness* suffusing all his body. Under its influence he, then, becomes exceedingly joyous and he believes: 'Now I am happy all the time' or 'Now, indeed, I have found happiness never felt before', and he wants to tell others of his extraordinary experience. With reference to that rapture and happiness, which are aided by the factors of tranquillity, etc., it was said:

"Superhuman is the bliss of a monk
Who, with mind at peace,
Having entered a secluded place,
Wins insight into Dhamma.

When he fully comprehends
The five Groups' rise and fall,
He wins to rapture and to joy, —
The Deathless this, for those who understand."

Dhammapada, v. 373 - 374

There arises in him *energy* that is neither too lax nor too tense, but is vigorous and acts evenly. For formerly his energy was sometimes lax, and so he was overpowered by sloth and torpor; hence he could not notice keenly and continuously the objects as they became evident, and his understanding, too, was not clear. And at other times his energy was too tense, and so he was overpowered by agitation, with the same result of being unable to notice keenly, etc. But now his energy is neither too lax nor too tense, but is vigorous and acts evenly: and so getting over these shortcomings of sloth, torpor and agitation, he is able to notice the objects present keenly and continuously, and his understanding is quite clear, too.

There also arises in him strong *equanimity* associated with Insight, which is neutral towards all formations. Under its influence he regards with neutrality even his examination of the nature of these formations with respect to their being impermanent, etc.; and he is able to notice keenly and continuously the bodily and mental processes arising at the time. Then his activity of noticing is carried on without effort, and proceeds, as it were, of itself. Also in adverting to the objects, there arises in him strong equanimity, by virtue of which his mind enters, as it were, quickly into the objects of advertence.[32]

There arises further a subtle *attachment* of a calm nature that enjoys the Insight graced with the 'brilliant light' and the other

qualities here described. The meditator, however, is not able to discern it as a corruption but believes it to be just the very bliss of meditation. So meditators speak in praise of it thus: 'Only now do I find full delight in meditation!'

Having felt such rapture and happiness accompanied by the 'brilliant light' and enjoying the very act of perfect noticing which is ably functioning with ease and rapidity, the meditator now believes: 'Surely I must have attained to the Supramundane Path and Fruition![33] Now I have finished the task of meditation.' This is mistaking what is not the Path for the Path, and it is a corruption of Insight which usually takes place in the manner just described. But even if the meditator does not take the 'brilliant light' and the other corruptions, as an indication of the Path and Fruition, still he feels delight in them. This is likewise a corruption of Insight. Therefore, the knowledge consisting in noticing, even if quick in its functioning, is called, 'the early stage of (or 'weak') Knowledge of Arising and Passing Away', if it is beset and corrupted by those corruptions. For the same reason the meditator is at that time not in a position to discern quite distinctly the arising and passing away of bodily and mental processes.

V. PURIFICATION BY KNOWLEDGE AND VISION OF WHAT IS PATH AND NOT-PATH

While engaged in noticing, the meditator, either by himself or through instructions from someone else, comes to this decision: 'The Brilliant Light and the other things experienced by me, are not the Path. Delight in them is merely a corruption of Insight. The practice of continuous noticing the object as it becomes evident — that alone is the way of Insight. I must go on with just the work of noticing.' This decision is called *'Purification by Knowledge and Vision of what is Path and Not-Path.'*

VI. PURIFICATION BY KNOWLEDGE AND VISION OF THE COURSE OF PRACTICE

After noticing these manifestations of Brilliant Light and the others, or after leaving them unheeded, he goes on continuously as before with the act of noticing the bodily and mental processes as they become evident at the six sense-doors. While thus engaged in

noticing, he gets over the corruptions relating to brilliant light, rapture tranquillity, happiness, attachment, etc., and his knowledge remains concerned exclusively with the arising and passing away of the processes noticed. For then, at each act of noticing, he sees: 'The noticed object having arisen, disappears instantly'; and it also becomes clear to him that each object disappears just where it arises; it does not move on to another place.

In that way he understands by direct experience how bodily and mental processes arise and break up from moment to moment. It is such knowledge and understanding resulting from the continuous noticing of bodily and mental processes as they arise and dissolve moment after moment, and the discernment, in separate sections, of the arising and passing away of each of them, while being free from the corruptions, that is called 'final Knowledge of Contemplation of Arising and Passing Away'. This is the beginning of 'Purification by Knowledge and Vision of the Course of Practice' which starts from this Insight and extends to Adaptation Knowledge (No. 12).

5. Knowledge of Dissolution

Noticing the bodily and mental processes as they arise, he sees them part by part, link by link, piece by piece, fraction by fraction: 'Just now it arises, just now it dissolves.' When that Knowledge of Arising and Passing Away becomes mature, keen and strong, it will arise easily and proceed uninterruptedly as if borne onward of itself; also the bodily and mental processes will be easily discernible. When keen knowledge thus carries on and formations are easily discernible, then neither the arising of each bodily and mental process, nor its middle phase called 'presence', nor the continuity of bodily and mental processes called 'occurrence as unbroken flux' is apparent to him; nor are apparent to him the shape of hand, foot, face, body, and so on. But what is apparent to him is only the *ceasing* of bodily and mental processes, called vanishing, or passing away, or dissolution.

For instance, while noticing the rising movement of abdomen, neither its initial nor middle phase is apparent, but only the ceasing or vanishing which is called the final phase, is apparent; and so it is also with the falling movement of the abdomen. Again, in the case of bending an arm or leg, while noticing the act of bending, neither the initial nor the middle phase of bending is apparent, nor is the form of the limb apparent, but only the final phase of ceasing and vanishing is apparent. It is similar in the other cases of stretching a limb, and so on.

him to be entirely absent or to have become non-existent. Consequently, at this stage of knowledge, it seems to him as if he were engaged in noticing something which has already become absent or non-existent by having vanished; and the consciousness engaged in noticing appears to have lost contact with the object that is being noticed. It is for that reason that a meditator may here think: 'I have lost the Insight'; but he should not think so.

For formerly his consciousness normally took delight in conceptual objects of shapes, etc.;[34] and even as far as up to the Knowledge of Arising and Passing Away, the idea of formations with their specific features[35] was always apparent to him. Hence his mind took delight in a plainly distinguishable object consisting of formations, with its particular structure[36] and its particular feature-idea. But now that his knowledge has developed in the way described, no such idea of the formations' features or structure, appears to him, still less any other, cruder, concept. At such a stage, the *arising* of formations, that is, the first phase of the process, is not apparent (as it is in the case of 'Knowledge of Arising and Passing Away'), but there is apparent only the dissolution, that is, the final phase, having the nature of vanishing. Therefore the meditator's mind does not take delight in it at first, but he may be sure that soon, after becoming familiar (with that stage of the practice), his mind will delight in the cessation (of the phenomena), too, which is called their dissolution. With this assurance he should again turn to the practice of continuous noticing.

When thus engaged, he perceives that in each act of noticing there are always present two factors, that is, an objective and subjective one — the object noticed and the mental state of knowing it — which dissolve and vanish by pairs, one pair after the other. For in each single instance of a rising movement of the abdomen, there are, in fact, numerous physical processes constituting the rising movement, which are seen to dissolve serially. It is like seeing the continuous successive vanishing of a summer mirage moment by moment; or it is like the quick and continuous bursting of bubbles produced in a heavy shower by thick rain drops falling on a water surface; or it is like the quick, successive extinction of oil-lamps or candles, blown out by the wind, as these lights are being offered at a shrine by devotees. Similar to that appears the dissolving and vanishing, moment by moment, of the bodily processes noticed. And the dissolution of consciousness noticing those bodily processes is apparent to him along with the dissolution of the bodily processes. Also while he is noticing other bodily and mental processes, their dissolution, too, will be apparent to him in the same manner. Consequently, the knowledge will come to him that whatever part of the whole body is noticed, that object ceases first, and after it the consciousness engaged in noticing

stand very clearly in the case of each successive pair the dissolution of any object whatsoever and the dissolution of the consciousness noticing that very object. (It should be borne in mind that this refers only to understanding arrived at through direct experience by one engaged in noticing only; it is not an opinion derived from mere reasoning.)

It is the perfectly clear understanding of the dissolution of the two things, pair by pair, — that is, (1) of the visual or other object appearing at any of the six sense-doors, and (2) of the consciousness noticing that very object — that is called 'Knowledge of Dissolution'.

6. Awareness of Fearfulness

When that 'Knowledge of Dissolution' is mature, there will, just by seeing the dissolution of all object-and-subject-formations, gradually arise 'Awareness of Fearfulness'[37] and other (higher) knowledges, together with their respective aspects of fear, and so on.[38]

Having seen how the dissolution of two things — that is any object noticed and the Insight-thought engaged in noticing it — takes place moment by moment, the meditator also understands by inference that in the past, too, every conditioned thing (formation) has broken up in the same way, that so it will break up also in future, and that at present it breaks up, too. And just at the time of noticing any formations that are evident, these formations will appear to him in their aspect of fearfulness. Therefore, during the very act of noticing, the meditator will also come to understand: 'These formations are indeed fearful'.

Such understanding of their fearfulness is called 'Knowledge of the Awareness of Fearfulness'; it has also the name 'Knowledge of Fear.' At that time, his mind itself is gripped by fear and seems helpless.

7. Knowledge of Misery

When he has realised the fearfulness (of the formations) through the 'Knowledge of Fear', and keeps on noticing continuously, then the 'Knowledge of Misery' will arise in him before long. When it has arisen, all formations everywhere — whether among the objects noticed,

or among the states of consciousness engaged in noticing, or in any kind of life or existence that is brought to mind — will appear insipid, without a vitalizing factor,[39] and unsatisfying. So he sees, at that time, only suffering, only unsatisfactoriness, only misery. Therefore this stage is called 'Knowledge of Misery'.

8. Knowledge of Disgust

Seeing thus the misery in conditioned things (formations), his mind finds no delight in those miserable things. but is entirely disgusted with them. At time, his mind becomes, as it were, discontented and listless. Even so he does not give up the practice of Insight, but spends his time continuously engaging in it. He therefore should know that this state of mind is not dissatisfaction with meditation, but is precisely the 'Knowledge of Disgust' that has the aspect of being disgusted with the formations. Even if he directs his thought to the happiest sort of life and existence, or to the most pleasant and desirable objects, his mind will not take delight in them, will find no satisfaction in them. On the contrary, his mind will incline and lean and tend only towards Nibbāna. Therefore the following thought will arise in him between moments of noticing: 'The ceasing of all formations that are dissolving from moment to moment — that alone is happiness.'

9. Knowledge of Desire for Deliverance

When through this knowledge (now acquired) he feels disgust with regard to every formation noticed, there will arise in him a desire to forsake these formations or to become delivered from them. The knowledge relating to that desire is called 'Knowledge of Desire for Deliverance'. At that time, usually various painful feelings arise in his body, and also an unwillingness to remain long in one particular bodily posture. Even if these states do not arise, the comfortless nature of the formations will become more evident than ever. And due to that, between moments of noticing, he feels a longing thus: 'Oh, may I soon get free from that! Oh, may I reach the state where these formations cease! Oh, may I be able to give up these formations completely!' At this juncture, his consciousness engaged in noticing, seems to shrink from the object noticed at each moment of noticing, and wish to escape from it.

10. Knowledge of Re-observation

Being thus desirous of escaping from the formations, the meditator makes stronger effort and continues the practice of noticing these very formations with the single purpose of forsaking them and escaping from them. For that reason, the knowledge arising at that time, is called 'Knowledge of Re-observation'. The term 're-observation' has the same meaning as 're-noticing' or 're-contemplation'. Then the nature (or characteristics) of the formations — their being impermanent, suffering and without a self — will be clearly evident to him; and among these three, the aspect of suffering will be particularly distinct.

At this stage too, there will usually arise in his body various kinds of pains which are severe, sharp and of growing intensity. Hence his whole bodily and mental system will seem to him like an unbearable mass of sickness or a conglomeration of suffering. And a state of restlessness will usually manifest itself, making him incapable of keeping to one particular posture for any length of time. For then he will not be able to hold any one position long, but will soon want to change it. This state, however, simply manifests the unbearable nature of the formations. Though he wants to change his bodily posture, still he should not give in easily to that wish, but should endeavour to remain motionless for a longer period in the same posture and continue to carry on the practice of noticing. By doing so he will be able to overcome his restlessness.

Now his Insight Knowledge is quite strong and lucid, and by virtue of it even his painful feelings will at once cease as soon as they are firmly noticed. Even if a painful feeling does not cease completely, he will perceive that it is dissolving, part by part, from moment to moment. That is to say, the ceasing, vanishing and disappearing of each single moment of feeling will become apparent separately in each corresponding act of noticing. In other words, now it will not be as it was at the time of the 'Knowledge of Comprehension', when the constant flow or continuity of feelings of the same kind was apparent as a single unit. But if, without abandoning the practice, that feeling of pain is firmly and continuously noticed, it will entirely cease before long. When it ceases in that way, it does so for good and will not arise again. Though in that way the Insight Knowledge may have become strong and perfectly lucid, still he is not satisfied with that much. He will even think: 'My Insight Knowledge is not clear.' He should, however, dismiss such thought by applying the act of noticing to it, and he should go on with his task of continuously noticing the bodily and mental formations as they occur.

If he perseveres thus, his noticing will become more and more clear as the time passes in minutes, hours and days. Then he will overcome the painful feelings and the restlessness in being unable to remain long in one particular posture, and also the idea that his Insight Knowledge is not yet clear enough. His noticing will, then, function rapidly, and at every moment of noticing he will understand quite clearly any of the three characteristics of impermanence, etc.

This understanding of any of the three characteristics of impermanence, etc., through the act of noticing which functions with promptness in quick succession, is called 'Strong Knowledge of Re-observation'.

11. Knowledge of Equanimity about Formations

When this 'Knowledge of Re-observation' is mature, there will arise knowledge perceiving evident bodily and mental processes in continuous succession quite naturally, as if borne onward of itself. This is called 'Knowledge of Equanimity about Formations'.

Now, in the act of noticing, effort is no longer required for keeping formations before the mind or for understanding them. After completion of each single act of noticing, the object to be noticed will then appear of itself, and Insight Knowledge, too, will of itself notice and understand it. It is as if no further effort need be made by the meditator. Formerly, owing to seeing the dissolution of formations, there arose, in successive order, the aspect of fearfulness, the perception of misery, the aspect of disgust, the desire for deliverance, and dissatisfaction with the knowledge so far acquired. But now these mental states no longer arise, although also in the present state, the breaking up of formations which are dissolving more rapidly, is perceived closely. Even if a painful feeling arises in the body, no mental disturbance (grief) arises, and there is no lack of fortitude in bearing it. Generally, however, at this stage, pains will be absent entirely, that is to say they do not arise.[40] Even if the meditator thinks about something fearful or sad, no mental disturbance will arise, be it in the form of fear or of sorrow. This, firstly, is the 'abandoning of fear', at the stage of 'Equanimity about Formations'.

At the earlier stage, on attaining 'Knowledge of Arising and Passing Away', great joy had arisen on account of the clarity of Insight. But now this kind of joy does not arise, even though there is present the exceedingly peaceful and sublime clarity of mind belonging to

'Equanimity about Formations'. Though he actually sees desirable objects conducive to joy, or though he thinks about various enjoyable things, no strong feeling of joy will arise. This is 'abandoning of delight' at the stage of 'Equanimity about Formations'.

He cherishes no desire nor hate with regard to any object, desirable or undesirable, that comes into the range of his sense doors, but taking them as just the same in his act of noticing, he understands them (that is to say, it is a pure act of understanding). This is 'equable vision' at the stage of 'Equanimity about Formations'.

Of these three qualities just mentioned, it is said in the 'Path of Purification' (Visuddhi Magga): "Having discarded fear and delight, he is impartial and neutral towards all formations".

If he resumes the practice of noticing with the thought: "Now I will do it vigorously again!", then, before long, the noticing will function efficiently as if borne onward of itself. From now onwards there is no need for the meditator to make further (deliberate) effort. Though he does not make a (deliberate) effort, his noticing will proceed in a continuous and steady flow for a long time; it will go on even for two or three hours without interruption. This is the 'state of long-lasting (practice)' of Equanimity about Formations; referring to which it is said in the 'Paṭisambhidā Magga': "'The wisdom lasting long' is the knowledge present in the mental states of Equanimity about Formations". The Great Commentary to the 'Path of Purification' (Visuddhi Magga) explains as follows: "This is said with reference to knowledge functioning in a continuous flow".

Now when noticing functions spontaneously as if borne onward of itself, the mind, even if sent out towards a variety of objects, generally refuses to go; and even if it does go, it will not stay long but will soon return to the usual object to be noticed, and will resume continuous noticing. In this connection it was said: 'He, shrinks, recoils, and retreats; he does not go forth to it."

12. Insight leading to Emergence

So, through 'Knowledge of Equanimity about Formations', which is endowed with many virtues, blessings and powers, he notices the formations as they occur. When this knowledge is mature, on having become keen, strong and lucid, and on having reached its culmination point, it will understand any of the formations as being impermanent or painful or without self, just by seeing their dissolution. Now that

act of noticing any one characteristic out of the three, which is still more lucid in its perfect understanding, manifests itself two or three times, or more, in rapid succession. This is called 'Insight leading to Emergence'.[41]

Thereupon, immediately after the last consciousness in the series of acts of noticing, belonging to this Insight leading to Emergence, the meditator's consciousness leaps forth into (taking as its object) Nibbāna which is the cessation of all formations. Then there appears to him the stilling (subsidence) of all formations called 'cesssation'.

This mode of realisation of Nibbāna has been mentioned in many discourses of the Master, for example: "The vission of truth arose: that whatsoever has the nature of arising is bound to cease". Herein the words "bound to cease" indicate the aspect of realising the stilling and ceasing of all formations which have the nature of arising.

Also in the 'Questions of Milinda' it is said: "His consciousness while carrying on the practice of bringing to mind (=noticing), passes beyond the continuous occurrence of phenomena and alights upon non-occurrence. One who, having practised in correct manner, has alighted upon non-occurrence, O king, is said to have realized Nibbāna."

The meaning is this: the meditator who wishes to realise Nibbāna, should repeatedly bring to mind, through the practice of noticing, every bodily and mental process that appears at any of the six sense doors. When he brings it to mind thus, his consciousness engaged in noticing — here called "bringing to mind" — will until Adaptation Knowledge is reached, fall at every moment upon the (conditioned) bodily and mental formations called here 'continuous occurrence', because they go on occurring over and over again in an unbroken flow, like a river's current. But in the last phase, instead of falling upon that 'continuous occurrence', consciousness passes beyond it and alights upon 'non-occurrence' (which is the very opposite of the bodily and mental formations called here 'occurrence'). In other words, it arrives at 'non-occurrence'; that is to say, it reaches, as if it "alights upon", cessation which is the stilling of the formations (or conditioned phenomena). When the meditator, having already before practised correctly and without deviation by way of the 'Knowledge of Arising and Passing Away' and the other knowledges (or by way of the Purification of Conduct, of Mind, of View, etc.), has in this manner arrived at 'non-occurrence' (by the consciousness alighting upon it), he is said to have 'realised Nibbāna', he is called one who has made Nibbāna a direct experience and has actually seen it.

13. Knowledge of Adaptation

Here the knowledge by way of noticing that occurs last in the series constituting 'Insight leading to Emergence', is called 'Knowledge of Adaptation'.[42]

This is the end of the 'Purification by Knowledge and Vision of the Course of Practice'.

14. Maturity Knowledge

Immediately afterwards, a type of knowledge manifests itself that, as it were, falls for the first time into Nibbāna, which is void of formations (conditioned phenomena) since it is the cessation of them. This knowledge is called 'Maturity Knowledge'.[43]

VII. PURIFICATION BY KNOWLEDGE AND VISION

15. Path Knowledge

It is followed immediately by knowledge that abides in that same Nibbāna, which is void of formations since it is the cessation of them. This is called 'Path Knowledge'.[44] It is also called 'Purification by Knowledge and Vision'.

16. Fruition Knowledge

That again is immediately followed by knowledge that belongs to the final stage and continues in the course of its predecessor: it abides in that same Nibbāna, which is void of formations since it is the cessation of them. This is called 'Fruition Knowledge'.[44]

17. Knowledge of Reviewing

The duration of theat threefold knowledge of Maturity, Path, and Fruition is, however, not long. It is very short, and lasts for just an instant, like the duration of a single thought of noticing. Subsequently there arises 'Knowledge of Reviewing'. Through that 'Knowledge of Reviewing' the meditator discerns that the 'Insight leading to

Emergence' came along with the very rapid function of noticing, and that immediately after the last phase of noticing the Path Consciousness entered into the cessation (of the formations). This is the 'Knowledge of Reviewing the Path'.

He also discerns that the consciousness was abiding in that same state of cessation at the intervening period between the Path and Reviewing. This is 'Knowledge of Reviewing the Fruition'.

He further discerns that the object just experienced is void of all formations. This is 'Knowledge of Reviewing Nibbāna'.

In this connection it is said in the 'Path of Purification' (Visuddhi Magga): "'By that Path, indeed, I have come', thus he reviews the Path. 'That blessing was obtained', thus he reviews the Fruition. 'That state has been penetrated as an object by me',[45] thus he reviews the Deathless, Nibbāna."

Some meditators, but not all, have 'Reviewing of Defilements'.[46]

After having reviewed in this way, the meditator still continues the practice of noticing bodily and mental processes as they become evident. While he is thus engaged in noticing, the bodily and mental processes, however, appear to him quite coarse, not subtle as before at the time of the 'Knowledge of Equanimity about Formations'. Why is it so? It is so because of the fact that the knowledge present now has the nature of the 'Knowledge of Arising and Passing Away'. For when the Noble Disciples (namely, Stream-winners, etc.) resume the practice of Insight (by noticing), the 'Knowledge of Arising and Passing Away' usually arises at the beginning. This is the usual course of order in this respect.

When some meditators, however, emerge from the attainment of Path and Fruition, great faith, happiness, rapture and tranquillity, produced by virtue of the attainment-experience, arise flooding the whole body. Owing to that, they are unable to carry out the practice of noticing anything apparent at that time. Even if they make double effort and attempt to proceed with the practice of Insight, they fail to discern the phenomena clearly and separately, at the moment of their occurrence. They continue to experience only rapture, tranquillity and happiness, which occur with great force. This state of mind, which is extraordinarily serene through the strong faith prevailing, lasts for one hour, two hours, or more, without break. Because of this fact, meditators feel as if they were in some such place as a wide open space suffused with radiance and most delightful. The rapture and happiness, of a serene character, that arise then, are praised by meditators thus: "Surely, I have never before felt and experienced such happiness!"

After two or three hours have passed, that faith, happiness, rapture and tranquillity will fade. The meditators can once again proceed with noticing the bodily and mental processes as they occur, distinguishing them separately, and they will be able to discern them clearly. But at that time too, first the 'Knowledge of Arising and Passing Away' will appear.

18. Attainment of Fruition

While he is thus engaged in noticing, however his Insight-knowledge will gradually grow, and will soon reach the stage of 'Equanimity about Formations' again. But if his power of concentration is still short of perfection, only the 'Equanimity about Formations' will go on repeating itself. But if his concentration has reached perfection, then, in the case of one who does the Insight practice of noticing with a view of attaining only to the first Path and Fruition, the Fruition consciousness of the First Path alone reaches cessation of formations by way of the *Attainment of Fruition*.[47] This occurs in precisely the same way as the Path and Fruition consciousness occured before in the consciousness-sequence belonging to the initial attainment of the First Path. The only difference here is the capacity of the Fruition Attainment to last long.

One should also set one's mind resolutely upon the further tasks: to be able to repeat the achievement of Fruition Attainment, to achieve it rapidly, and, at the time of achievement, to abide in it a long time, say for 6, 10, 15 or 30 minutes, for an hour or more.

In one who applies himself to achieving the Attainment of Fruition, 'Knowledge of Arising and Passing Away', will arise at the beginning. Advancing from there in due sequence, soon the 'Knowledge of Equanimity about Formations' is reached. But when skill in the practice has been acquired, the 'Knowledge of Equanimity about Formations' will arise soon, even after four or five acts of noticing. If the power of concentration has reached perfection, the Fruition consciousness will, repeatedly, get absorbed in cessation by way of Fruition Attainment. The mind can thus reach absorption even while one is walking up and down, or while taking a meal, and the Fruition Attainment can remain for any length of time as resolved. During the Fruition Attainment, the mind will abide only in the cessation of formations, and will not be aware of anything else.

19. The Higher Paths and Fruitions

When the meditator has thus become skilled in achieving the Fruition Attainment, he should resolutely set his mind upon the task of attaining to the higher Paths and Fruitions. What should now be done by one who has set himself that task? Just as before, he should carry out the practice of noticing (anything occurring) at the six sense-doors.

Hence the meditator should notice any bodily and mental process that becomes evident to him at the six sense-doors. While he is thus engaged, he will see, at the stage of 'Knowledge of Arising and Passing Away', that the first objects consisting of formations appear to him rather coarse, and that his mind is not well concentrated. The development of Insight belonging to the higher Paths is, in fact, not as easy as that of Insight belonging to the Fruition Attainment already achieved by the meditator. It is in fact somewhat difficult, due to the fact that Insight has to be developed anew. It is, however, not so very difficult as it was at the first time when beginning the practice. In a single day, or even in a single hour, he can gain the 'Knowledge of Equanimity about Formations'. This statement is made here, basing it on the experience usually gained by persons of the present day, who had to be given guidance from the start, and who did not possess particularly strong intelligence. Here it is applied, by inference, to similar types of persons in general.

But although 'Equanimity about Formations' has been attained, it just goes on by repeating itself, if the Spiritual Faculties[48] have not yet reached full maturity. Though he who has won (one of the lower) Fruitions may be able to enter into it several times within one hour, yet if his spiritual faculties are immature, he cannot attain the next-higher Path within as much as one day, two, three or more days. He abides merely in 'Equanimity about Formations'. If, however, he then directs his mind to reach the Fruition already attained, he will reach it perhaps in two or three minutes.

When, however, the spiritual Faculties are mature, one who carries out the practice of Insight for attaining to a higher Path, will find that immediately after 'Equanimity about Formations' has reached its culmination, the Higher Path and Fruition arise in the same way as before (i.e., as at the time of the First Path and Fruition), that is to say, it is preceded by the stages of Adaptation and Maturity. After the Fruition, the stages of 'Reviewing', etc., that follow, are also the same as before.

Anything else concerning the method of practice for Insight and the progress of knowledge right up to Arahantship can be understood in precisely the same way as described. Hence there is no need for elaborating it any further.

* * *

Now, the present treatise on the "Progress of Insight through the Stages of Purification" has been written in a concise form, so that meditators can easily comprehend it. Hence complete details have not been given here. And since it was written with a view to being easily intelligible, in many passages of this treatise relevant canonical references have not been quoted, and there are repetitions in it and other faults of literary composition. But these shortcomings of presentation and the incompleteness of canonical references, may here be overlooked by the reader. Only the meaning and purpose should be heeded well by the wise. It is to this that I would invite the reader's attention.

Though in the beginning it was mentioned that this treatise has been written for those who have already obtained distinctive results in their practice, others may perhaps read it with advantage, too.

Now these are my concluding good wishes for the latter type of readers: Just as a very delicious, appetizing, tasty and nutritious meal can be appreciated fully only by him who has himself eaten it, and not without partaking of it, — in the same way, the whole series of developments of knowledge described here can be understood fully only by one who has himself seen it by direct experience, and not otherwise. So may all good people reach the stage of indubitable understanding of this whole series of knowledge-developments! May they also strive to attain it!

This treatise on the Purities and Insights,
For meditators who have seen things clear,
Although their store of learning may be small, —
The Elder, Mahāsī by name, in Insight's method skilful, he
Has written it in Burmese tongue and into Pāli rendered it.

* * *

The Treatise on the Purities and Insights
composed on 22. 5. 1950
is here concluded

NOTES

1. Here, and in the title of this treatise, the Pāli term *ñāṇa* has been rendered by "Insight", as, at the outset, the word "knowledge" (being the normal rendering of *ñāṇa*), might not be taken by the reader with the full weight and significance which it will receive in the context of the present treatise. In all the following occurrences, however, this Pāli term has been translated by "knowledge", while the word "insight" has been reserved for the Pāli term "vipassanā". When referring to the several types and stages of Knowledge, the plural "knowledges" has been used, in conformity with the Pāli (*ñāṇāni*).

2. In the canonical Buddhist scriptures, the seven Stages of Purification (*visuddhi*) are mentioned in the "Discourse on the Stage Coaches" (Majjhima-Nikāya No. 24). They are the frame work of the Venerable Buddhaghosa's "Path of Purification" (*Visuddhi-magga*) where they are explained in full (see the translation by Nyanamoli Thera, publ. by A. Semage, Colombo 11, Ceylon).

3. 'Motion' (*vāyo*, lit.: wind, air) refers to the last of the four material elements (*dhātu*), or primary qualities of matter. The other three are: Earth (solidity, hardness), Water (adhesion), and Fire (caloricity). These four Elements, in varying proportional strength, are present in all forms of matter. The so-called 'inner Wind Element' which applies in this context, is active in the body as motion, vibration and pressure, manifesting itself in the passage of air through the body (e.g. in breathing), in the movement and pressure of limbs and organs, and so on. It becomes perceptible as a tactile process, or object of touch (*phoṭṭhabbārammaṇa*), through the pressure caused by it.

4. The attention directed to the movement of the abdomen, was introduced into the methodical practice of Insight-meditation by the author of this treatise, the Venerable Mahāsī Sayadaw, and forms here the basic object of meditative practice. For details see *The Heart of Buddhist Meditation*, by Nyanaponika Thera (Rider & Co., London 1962), p. 94f, 106. If preferred, breath itself, instead, may be taken as the basic object of meditative attention, according to the traditional method of 'Mindfulness of Breathing' (*ānāpānasati*): on which see "Heart of Buddhist Meditation", p. 108ff; "Mindfulness of Breathing", by Nyanamoli Thera (Buddhist Publication Society, Kandy).

5. According to Buddhist teachings (Abhidhamma), only the three Elements of Earth, Fire, and Wind constitute the tactile substance in

matter. The Element of Water is not held to be an object of touch also not in cases where it predominates, as in liquids. What is tactile in any given liquid is the contribution of the first-named three Elements to its composite nature.

6. 'Door' is a figurative expression for the sense organs (which, including the mind, are sixfold), because they provide, as it were, the access to the world of objects.

7. The preceding sequence of terms is frequently used in the Discourses (Sutta) of the Buddha for referring to those individuals who have attained to the first supramundane stage on the road to Sainthood (*arahatta*), i.e., Stream-entry (*sotāpatti*), or the following ones. See Note 33. The term *Dhamma* refers here to the teachings of the Buddha.

8. I. The *five* Precepts, binding on all Buddhist laymen, are: abstention from 1. killing, 2. stealing, 3. unlawful sexual intercourse, 4. lying, 5. intoxicants.

II. The *eight* Uposatha Precepts are: abstention from 1. killing, 2. stealing, 3. all sexual intercourse, 4. lying, 5. intoxicants, 6. partaking of solid food and certain liquids after 12 o'clock noon, 7. abstention from (a) dance, song, music, shows (attendance and performance), (b) from perfumes, ornaments, etc, 8. luxurious beds. — This set of eight precepts is observed by devout Buddhist lay followers on full-moon days and on other occasions.

III. The *ten* Precepts: (1) – (6) = II, 1 - 6; (7) = II, 7 (a); (8) = II, 7 (b); (9) = II, 8; (10) abstention from acceptance of gold and silver, money, etc.

9. The other three items of the monk's Fourfold Pure Conduct are control of the senses, purity of livelihood, and pure conduct concerning the monk's requisites.

10. Access (or Neighbourhood)-Concentration (*upacāra-samādhi*) is that degree of mental concentration that approaches, but not yet attains, the Full Concentration (*appanā*) of the First Absorption (*Jhāna*). It belongs still to the "sensuous plane" (*kāmāvacara*) of consciousness, while the Jhānas belong to the "fine-material plane" (*rūpāvacara*).

11. *Pañc-upādāna-kkhandha.* — These five Groups which are the objects of grasping, are: 1. corporeality, 2. feeling, 3. perception, 4. mental formations, 5. consciousness.

12. Also called *sukkha-vipassana-yānika.*

13. Literally: 'according to their true nature and function'.

14. This method of meditation aims at 'knowledge by direct experience' (*paccakkha-ñāṇa*), resulting from mindfulness directed towards *one's own* bodily and mental processes. It is for that reason that here express mention is made of "one's own life continuity". Having gathered the decisive direct experience from the contemplation of his own body and mind, the meditator will later extend the contemplation to the life-processes of others, by way of inference (*anumāna*). See, in the Satipaṭṭhāna Sutta, the recurrent passage: "contemplating the body, etc., externally".

15. "*Noticing*" (*sallakkhaṇa)* is a key term in this treatise. The corresponding verb in the Pāli language is *sallakkheti (saṁ-lakh)*, which can be translated, adequately as well as literally, by "to mark clearly". Though the use of "to mark" in the sense of "to observe" or "to notice" is quite legitimate in English, it is however somewhat unusual, and unwieldy in its derivations. Hence the rendering by "noticing" was chosen. "Noticing" is identical with "bare attention", the term used in the translator's book "The Heart of Buddhist Meditation" (London 1962, Rider & Co.).

16. The Sub-commentary to the Brahmajāla Sutta explains as follows: "Things in their true nature (*paramattha-dhammā*) have twofold characteristics or marks: specific characteristics and general characteristics. The understanding of the specific characteristics is 'knowledge by experience' (*paccakkha-ñāṇa*), while the understanding of the general characteristics is 'knowledge by inference' (*anumāna-ñāṇa*)." The specific characteristics, for instance, of the Element of Motion (*vāyo-dhātu*) are its nature of supporting, its function of moving; its general characteristics are impermanence, etc.

17. The three terms printed in italics, are standard categories of definition used in the Pāli commentaries and the Visuddhi-Magga. In the case of mental phenomena, a fourth category, "proximate condition" (*padaṭṭhāna*) is added. The definition of the Element of Motion (or of Wind) occurs, for instance, in the Visuddhi Magga (tr. by Ñāṇamoli Thera, p. 399), and is shown in this treatise to be a fact of direct experience.

18. 'Purification of mind' refers to mental concentration of either of two degrees of intensity: Full Concentration or Access Concentration (see Note 10). In both types of concentration, the mind is temporarily purified from the Five Mental Hindrances (see Note 20), which defile the mind and obstruct concentration. See also page 5.

19. The "other" objects may also belong to the same series of events, for instance, the recurrent rise and fall of the abdomen.

20. The five Mental Hindrances (*nīvaraṇa*) which obstruct concentration, are: 1. sense-desire, 2. ill-will, 3. sloth and torpor, 4. agitation and

Remorse; 5. sceptical doubt. For details, see "The Five Mental Hindrances and their Conquest", by Nyanaponika Thera ('The Wheel', No. 27; Buddhist Publication Society, Kandy).

21. Insight reaches its culmination on attaining to the perfection of the 'Purification by Knowledge and Vision of the Course of Practice'. See Note 41 and the beginning of Chapter XXI of the Visuddhi Magga.

22. This passage is translated in *The Way of Mindfulness* by Soma Thera (2nd ed, Colombo 1949), p. 105, where, for our term 'access concentration', the rendering 'partial absorption' is used.

23. When occurring during the practice of 'Tranquillity' meditation.

24. This is the Fully Absorbed Concentration (*jhāna*), achieved at the attainment of the Noble Paths and Fruitions.

25. In the Commentary to the 111th Discourse of the Majjhima-Nikāya, the Anupada Sutta.

26. The *Visuddhi Magga* says that both terms, 'Knowledge by inductive insight' and 'comprehension by groups', are names for the same type of Insight. According to the *Paramattha-Mañjusā*, the commentary to the Visuddhi-Magga, the former term was used in Ceylon, the latter in India.

27. The ten Corruptions of Insight (*vipassanūpakkilesa*) are first mentioned in the *Paṭisambhidā Magga* (PTS, vol. II, p. 100f) and are explained in the Visuddhi Magga (tr. by Ñāṇamoli Thera, p. 739). — The names and the sequence of the terms as given in this treatise, differ slightly from those found in the aforementioned two sources,

28. The five grades of rapture (*pīti*), dealt with in the Visuddhi Magga (transl., p. 149), are: 1. minor, 2. momentarily recurring, 3. flooding, 4. elevating, 5. suffusing.

29. This passage refers to the six pairs of qualitative factors of mental activity, which, according to the Abhidhamma, are present in all moral consciousness though in different degrees of development. The first pair is Tranquillity (a) of consciousness, and (b) of its concomitant mental factors. The other pairs are Agility, Pliancy, Wieldiness, Proficiency and Uprightness, all of which have the same two-fold division as stated before. These six pairs represent the formal, or structural, side of moral consciousness. For details see *Abhidhamma Studies*, by Nyanaponika Thera (2nd ed., Buddhist Publication Society), p.81 f.

30. These six obstructions of mind are countered by the six pairs of mental factors mentioned in Note 29 and in the following sentence of the text.

31. *Non-action*, non-activity or non-busyness, refers to the receptive, but keenly watchful, attitude of Noticing (or Bare Attention).

32. *Advertence* is the first stage of the perceptual process, as analysed in the Abhidhamma; it is the first "turning-towards" the object of perception; in other words, initial attention.

33. The Supramundane Paths and Fruitions are: Stream-entry, Once-Returning, Non-Returning, Arahantship (Sainthood). By attaining to the first Path and Fruition, that of Stream-entry, final deliverance, at the latest after seven further rebirths, is assured.

34. *'Concept of shapes' (saṇṭhāna-paññatti).*—The other two types of concepts, intended here, are: the concepts of individual identity derived from the *continuity* of serial phenomena *(santati-paññatti)*, and collective concepts derived from the *agglomeration* of phenomena *(sammūha-paññatti)*.

35. *The idea of formations with their specific features:* this phrase elaborates the meaning applicable here, of the Pāli term *nimitta*, which literally means 'mark', 'sign', 'feature', idea or image (conceived of an object perceived).

36. *With its particular structure (sa-viggaha);* the distinctive *(vi-)* graspable *(gaha)* form of an object.

37. *Bhay-upaṭṭhāna.* — The word *bhaya* has the subjective aspect of 'fear' and the objective aspect of 'fearfulness', 'danger'. Both are included in the significance of the term, in this context.

38. This refers to the knowledges described in the following (Nos. 7 - 11).

39. *Nirojā*, lit.: without nutritive essence.

40. This refers to those pains that may appear during the meditative practice. These will be chiefly of the kind that remains unnoticed in man's normal and busy activities, but becomes perceptible by the sharpened awareness during Insight meditation.

41. According to the Visuddhi Magga, the 'Insight Leading to Emergence' is the culmination of Insight, and is identical with the following three knowledges: Equanimity about Formations, Desire for Deliverance, and Knowledge of Re-observation. It is called "Leading to Emergence', because it emerges from the contemplation of formations (conditioned phenomena) to the Supramundane Path that has Nibbāna as its object.

42. The Visuddhi Magga says: 'The Knowledge of Adaptation' derives its name from the fact that it adapts itself to the earlier and the

later states of mind. It adapts itself to the preceding eight insight knowledges with their individual functions, and to the 37 states partaking of enlightenment that follow."

43. *Gotrabhu-ñāṇa* (Maturity Knowledge) is, literally, the 'knowledge of one who has become one of the lineage (*gotra*)'. By attaining to that knowledge, one has left behind the designation and stage of an unliberated worldling and is entering the lineage and rank of the Noble Ones, i. e., the Stream-enterer, etc. Insight has now come to full maturity, that is, it matures into the knowledge of the Supramundane Paths and Fruitions. Maturity Knowledge occurs only as a single moment of consciousness; it does not recur, since it is immediately followed by the Path consciousness of Stream-entry or Once-returning, etc.

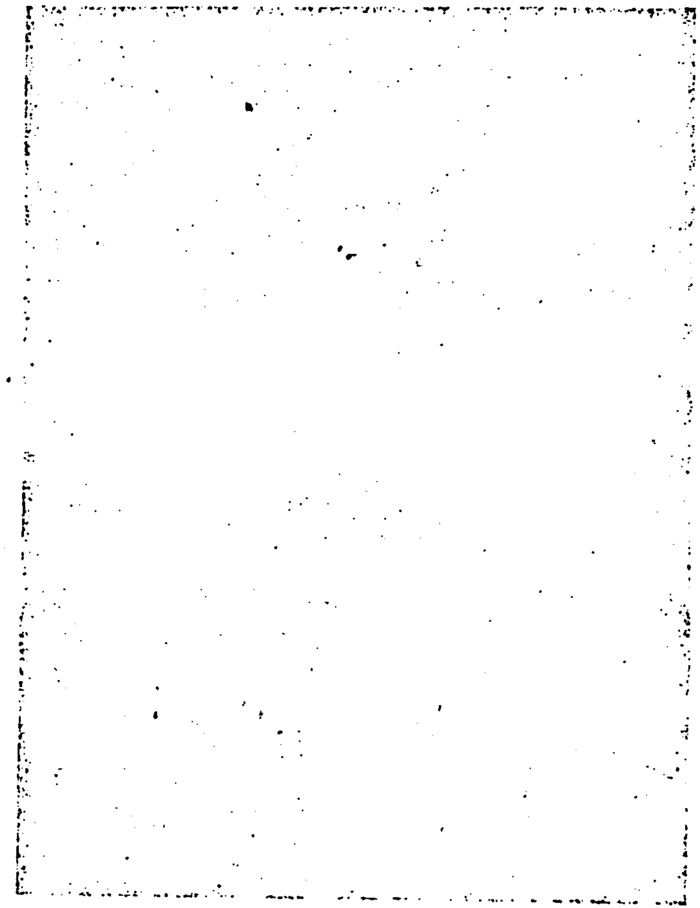
44. 'Path Knowledge' is the knowledge connected with the four Supramundane Paths of Stream-entry, etc. Here, in this passage, only the Path of Stream-entry is meant. Path Knowledge, like Maturity Knowledge, lasts only for one moment of consciousness, being followed by the Fruition Knowledge resulting from it, which may repeat itself many times and may also be deliberately entered into, by way of the 'Attainment of Fruition' (see No. 17).

45. That means that Nibbāna has now become an object of direct experience, and is no longer a mental construct of conceptual thinking.

46. The knowledge of reviewing defilements still remaining, does not obtain at the stage of Arahantship where all defilements have been eliminated. It may occur, but not necessarily so, at the lower three stages of Stream-entry, etc.

47. See Note 44.

48. The five Spiritual Faculties (*indriya*) are: faith, energy, mindfulness, concentration and wisdom. For details see *The Way of Wisdom* by Dr. Edward Conze ('The Wheel' No. 65/66; Buddhist Publication Society, Kandy).



The Venerable Mahasi Sayadaw
Bhadanta Sobhana Mahathera Agga-maha-pandita

LITERATURE

Writings of Mahasi Sayadaw [in English]

Discourses on the Basic Practice of the Satipaṭṭhāna Vipassana. 1958. (Thathana Yeiktha, 16 Hermitage Road, Rangoon, Burma)

Mahā - Satipaṭṭhāna - Sutta. Discourses on the Four Applications of Mindfulness. A series of Broadcasts. "The Light of the Dhamma", vol. III, No. 4 (1956). (Union Buddha Sasana Council, Kaba Aye, Rangoon)

Buddhist Meditation and its Forty Subjects. "The Light of the Dhamma", v, No. 3 (1958)

Translation of the Satipaṭṭhāna Sutta and its Commentary

The W of Mindfulness. Being a translation of the Satipaṭṭhāna Sutta; its Commentary; and excerpts from the Subcommentary. By Bhikkhu Soma. VII, 156 pp. 1949. (Lake House Bookshop, Colombo, Ceylon)

The Foundations of Mindfulness (Satipaṭṭhāna Sutta). Translated, with Introduction and Notes, by Nyanasatta Thera. The Wheel Publication No. 19 (Buddhist Publication Society, Kandy, Ceylon)

Both books contain the shorter version of the Sutta, from the Majjhima Nikāya; the longer version (Dīgha Nikāya) is included in the following title.

On Satipaṭṭhāna Meditation

The Heart of Buddhist Meditation. A Handbook of Mental Training based on the Buddha's Way of Mindfulness. With an Anthology of Relevant Texts. By Nyanaponika Thera. 223pp., 1962 (Rider & Co., London)

The Power of Mindfulness. An Inquiry into the Scope of Bare Attention and the Sources of its Strength. By Nyanaponika Thera. "The Light of the Dhamma", vol. III, No. 4; vol. IV, Nos. 1 - 4 (Also reprinted in "Sangha" II, 3 - 6, 9, 10, 12; III, 1, 2. — Sangha Association, 131 Haverstock Hill, London N. W. 3).

An Experiment in Mindfulness. By E.H.Shattock. 1958 (Rider & Co., London)

The Satipaṭṭhāna Sutta and its Application to Modern Life. The Wheel Publication No. 60. (Buddhist Publication Society, Kandy, Ceylon)

A Short Biography

The Venerable U Sobhana Mahāthera, also known as "Mahāsi Sayadaw", is the son of U Kan Htaw and Daw Shwe Ok of Seikkkhun village, which is about seven miles on the west of Shwebo Town, a one-time capital of the founder of the last Burmese dynasty. He was born on the 3rd waning of the month of second Waso in the year of 1266 of the Burmese Era (about July in 1904 of the Christian Era). At the age of six, he began his studies at a monastic school in the same village, and at the age of twelve he was ordained a Sāmaṇera (Novice). On reaching the age of twenty, he was ordained a Bhikkhu on the 5th waning of the month of Tazaungmon in the year 1285 of the Burmese Era (about November in 1923 C. E.). He then passed the Government Pali Examinations in all the three classes of Pathamange, Pathamalat and Pathamagyi in the following three successive years.

In the fourth year of his Bhikkhu Ordination, he proceeded to Mandalay — a former capital of Burma — where he continued his further studies in the Khinmagan Kyaung Taik under various monks of high scholastic fame. In the fifth year he went to Moulmein where he took up the work of teaching the Buddhist scriptures at a monastery known as "Taung Waing Galay Taik Kyaung".

In the eighth year after his Bhikkhu ordination, he and another monk left Moulmein, equipped with the bare necessities of a Bhikkhu, (i. e., almsbowl, a set of three robes, etc.), and went in search of a clear and effective method in the practice of meditation. At Thaton he met the well-known Meditation Instructor, the Venerable U Narada, who is also known as "Mingun Jetawun Sayadaw the First". He then placed himself under the guidance of the Sayadaw and at once proceeded with an intensive course of meditation.

After this practical course of meditation he returned to Moulmein and continued with his original work of teaching Buddhist scriptures. He sat for Pali Lecturership Examination on its first introduction by the Government of Burma and succeeded in passing completely at the first attempt, and was awarded the title of "Sāsanadhaja Sri Pavara Dhammācariya".

In the year 1303 of the Burmese Era (about 1941 C.E.) and in the eighteenth year of his Bhikkhu Ordination he returned to his native village (Seikkhun) and resided at a monastery known as "Mahā-Si Kyaung" because of the fact that a drum (Burmese: *si*) of unusually big *(mahā)* size is housed there. He then introduced the systematic practical course of Satipaṭṭhāna Meditation. Many people, Bhikkhus as well as laymen, gathered round him and took up the strict practical

course. They were greatly benefitted by his careful instructions. They were happy because they began to understand the salient features of Satipaṭṭhāna and had also learned the proper method of continuing the practice by themselves.

In the year 1311 B.E. (1949 C.E.), the then Prime Minister of Burma, U Nu, and Sir U Thwin, Executive Members of the Buddha Sāsanānuggaha Association, requested the Venerable Mahāsi Sayadaw to come to Rangoon and give training in meditative practice. On his twenty-sixth year of Bhikkhu Ordination, he therefore came down to Rangoon and resided at the "Thathana Yeiktha", the headquarters of the Association where since then intensive training courses have been held up to the present day.

Over 15,000 persons have since been trained in that centre alone and altogether over 200,000 persons have been trained throughout Burma. There are more than 100 branches for the training in the same method in Burma. This method has also spread widely in Thailand and in Ceylon.

Mahāsi Sayadaw was awarded the title of Agga-Mahā-Pandita in the year 1952.

He carried out the duties of the Questioner (Pucchaka) at the Sixth Buddhist Council (Chaṭṭha Sangāyanā) held at Rangoon for two years, culminating in the year 2500 Buddhist Era (1956). To appreciate fully the importance of this role it may be mentioned that the Venerable Mahā-Kassapa, as Pucchaka, put questions at the First Council (Sangāyanā) held 100 days after the passing away of the Buddha. Then the Venerable Upāli and the Venerable Ānanda answered the questions. At the Sixth Sangāyanā, it was Tipiṭakadhāra Dhammabhandāgārika Ashin *Vicittasārābhivaṁsa* who answered the questions put by the Venerable Mahāsi Sayadaw. The Venerable Mahāsi Sayadaw was also a member of the Committee that was responsible, as the final authority, for the codification of all the texts passed at the Sangāyanā.

He has written several books on meditation, and among them four notable works, written in Burmese, may be mentioned:

(1) Guide to the Practice of Meditation, 2 volumes.
(2) Burmese translation of the Mahā-Satipaṭṭhāna Sutta, with notes.
(3) Visuddhi-ñāṇa-kathā (Burmese and Pāli).
(4) Burmese translation of the Visuddhi Magga.

APPENDIX F

Manual for Checking Your Vipassana Kammatthana Progress

This is a contemporary Thai text, published in 1960 by a well known Mindfulness Meditation master. In it he refers to the stages of insight detailed in Appendix E by Mahasi Sayadaw, but in this text he simply describes or lists the unusual experiences and altered perceptions expected at each of the first sixteen stages. There is a strong correlation between many of the experiences listed in this text and the reported experiences of meditation subjects who provided data for this dissertation.

Manual For Checking your

Vipassana "MEDITATION" Kammatthana Progress

By

Phra Udom Vijañāna Thera (Jodok, P. 9)
Head Instructor for Vipassanā Dhura

Committee on Vipassanā Dhura
First Printing 1000 Volumes
May 1, B.E. 2504.

Preface

Pannaya Parisujjhati = Wisbom Purifies Men.

When We say : "Buddhism is flourishing," We mean that both of its branches (Dhara) -- The study of buddhist scriptures or Kanthadhura, and the **practice** *of its concepts or Vipassana Dhura -- are prospering. Presently, we are justified to say that buddhism in thailand highly progessing because both branches are growing well side by side. During the last 7—8 years there are a large number of foreigners who came to Thailand with the intention to study and practise Vipassana Kammatthana. After practising for certain period, we have to teach them the order of nanas, that is, to tell these practitioners what are the results and how far they have gone on the ladder. In case of Thai practitioners, the preaching can be done*

without much difficulty. But in case of foreigners we have to turn interpreters, who in ang case cannot do a perfect translation as you all well know. Accordingly a full understanding of the preaching is not achieved. for this reason, the Thai odition of the "Manal for checking your Vipassana Kammatthana progress" is presently traslatated by myself and my foreign disciples. Translstors of this volume are :

1. *Phra Udom Vijanana Thera , chairman*
2. *Phramaha Sriswasdi P.7 , Interpreter for the Vipassana office*
3. *Phra Chanda , Interpreter for the Vipassana office*
4. *Phra Michael Buddhavedo , England*
5. *Mrs. Irene Jouganson , M.A. Germany*
6. *Miss Runa Jouganson , Germany*

This booklet a short manual for use as a guide

to instructors and practitioners. We hope that it can serve this purpose.

We pray for the progress of these two Dhuras and for the perpetual peace to all mankind. Please try to practise Vipassana until the immortal taste of peacful Dhamma is found.

Phra Udom Vijanana Thera

Head Instructor, Vipassana Dhura

Central Office of Division of Vipassana Dhura
Section 5, Mahadhatu monastery Bangkok Thailand.
May 1, B.E. 2504.

The 16 Ñanas in Order

1. *Namarupaparicchedañana*	: *Knowledge of the distinction between Nama & Rupa.*
2. *Baccayapariggahañana*	: *Knowledge of the cause and effect relationships between Nama &, Rupa.*
3. *Sammasanañana*	: *Knowledge which sees Nama & Rupa as Anicca, Dukkha, Anatta*
4. *Udayappayañana*	: *Knowledge of Arising and Vanishing.*
5. *Bhangañana*	: *Knowledge of Disolution (ceasing).*
6. *Bhayañana*	: *Knowledge of the fightfull nature of Noma & Rupa.*

7. *Adinavañana* : *Knowledge of Nama & Rupa as Dukkha:*

8. *Nibbidañana* : *Knowledge of Rivulsion, Disgust.*

9. *Muncitukamyatañana* : *Knowledge of Desire to Abandon.*

10. *Patisankhañana* : *Knowledge which investigates the Path to deliverence, and which provokes a decision to practice further.*

11. *Sankharupekkhañana* : *Knowledge which regards Nama & Rupa with indifference.*

12. *Anulomñana* : *Knowledge which conforms with the Four Noble Truths; Prepares us to enter the Path, attain the fruit*

of the Path and approach Nibbana by way of either Anicca, Dukkha or Anatta.

13. *Gotrabhuñana* : *Knowledge which cuts off from our former worldly state. Nibbana is the object.*

14. *Maggañana* : *Knowledge which cuts off Kilesas by the Path; overcoming by destruction.*

15. *Phalañana* : *Knowledge which realizes the fruit of the Path and has Nibbana as object.*

16. *Paccavekkhanañana* : *Knowledge which reviews the Kilesas still remaining.*

1. Namarupaparicchedanana

a) *Distinguishing Nama from Rupa & visa-versa, thus : The rising & falling of the belly is Rupa; the mind which adknowledges this is Nama. The movement of the feet is Rupa; the acknowledgement of this is Nama,*

b) *Distinguishing Nama & Rupa with regard to the five sense doors is thus :—*

1. In Seeing a form, colour is Rupa; consciousness of sight is Nama.

2. In Hearing a sound, sound is Rapa; cansciousness of hearing is Nama,

3. In Smelling, the smell is Rupa; consciousness of smelling is Nama.

4, In Tasting, the taste is Rupa; the conscionsness of tasting is Nama.

5. In Touching, the thing contacted is

Rupa; the consciousness of contact is Nama.

c) *In Conlusion, the whole body is Rupa; the mind is Nama. There is only Rupa & Nama. There is no being, no individual, no self, no I, he etc.*

2. Paccayapariggahanana

a) *In some instances Rupa is the cause & Nama the result, thus: When the belly rises first and the mind's acknowledgement follows behind.*

b) *At other times, Nama is the cause and Rupa results from it thus :— When volitional activity proceeds the physical action. The wish to start is the cause; the body starting is the result.*

The wish to sit is the cause; the body sitting is the result.

c) *The belly many rise but fail to fall.*

d) *The belly many fall deeply and remain in*

that position.

e) *Rising & falling many disappear and the practitioner many place his hand on his belly to make sure.*

f) *At times there are many distracting sensations, at other less. One may feel ill at casc or endangered.*

g) *Mental images may become distracting; Hallucinations such as animals, trees, mountains etc.*

h) *Rising & falling occer together with the acknowledgement.*

i) *One may jerk suddenly as though frightered, sometimes forwards, sometimes back.*

j) *One sees that this life, the next, and all other lives have only of cause and effect, and consist only of Nama & Rupa.*

k) *Rising of the belly is devided into two stages,*

begining of rising and end of rising.

3. Sammasananana

a) *One considers Nama and Rapa through the five sense doors as having the three characteristics, Anicca, Dukkha, Anatta.*

b) *One rising has three sections, begining, middle, and end.*

c) *One falling has three sections, beginning, middle, and end.*

d) *Disturbing feelings are many and they disappear only slowly after 7–8 acknowledgements.*

c) *There are many Nimittas which disappear slowly and gently,*

f) *Rising and falling may stop for a greater or lesser length of time.*

g) *Breathing may be fast, or smooth, or obstruded.*

h) *The mind may be incoherent which shows*

that the mind has the three characteristics.

i) *Hands or feet may clench or flick.*

j) *The Ten Vipassanupakilesas appear in this Nama.*

The Ten Upakilesas.

1. *Obhasa, which means "Light" and lastle fallowing characteristics:–*

a) Light, as much as a fire—fly, as a torch, as a motor-car headlight, as much as a locomotive's headlight.

b) The whole room lit up sufficiently for one to see one's body.

c) Light as though the room had no walls.

d) Light as though one were to see various places appearing before one's eyes.

e) Brightness as though the door were open. Some lift the hand to shut it, others open their eyes

to see, others shade the eyes with their hands.

f) Brightness as though one sees variously coloured flowers appear before one.

g) One may see several miles of sea.

h) Rays of light may issue from one's body and from one's heart.

i) Halucinations such as an elephant may appear.

2\. *Piti, which means joy or delight, has five sorts :–*

a) Khuddakapiti :

b) Khanikapiti :

c) Okkantikapiti :

d) Ubbenkapiti :

e) Pharanapiti :

Each sort of Piti has characteristics which are worth noting:–

a) Khuddaka piti

1. White colour.

2. Coolness, hairs of the body rise, heaviness, dizziness.

3. Tears flow, the skalp creeps.

4. Patthavi Dhatu 20.

b) Khanika piti

1. Lightening flashes in the eyes.

2. Sparks as struck from flint.

3. Nervous twitching as though fish were nibblign our body.

4. Stiffress throughout the body.

5. As though ants were climbing the body.

6. Heat all over the body.

7. The heart shakes.

8. Various red colours.

9. The hair stands and end frequently, but not violently.

10. Itching sensation not unlike ants cramhing up the face and body.

11. Tejo Dhatu 4.

c) Okkantika piti.

1. Racking or cinching with the body.

2. Face, hands and feet twetch.

3. Slaking up and down as though the bed was being turned up side down.

4. Nausiation, at times actual vomiting occurs.

5. Feeling as of waves beating against the shore.

6. Feeling as if touched by ripples.

7. Frembling as of a stick caught in a flowing stream.

8. Light yellow colour.

9. Apo Dhatu 12.

d) Ubbenga piti

I. The body rises up, is light, floats.

2. Feeling as though lice were climbing on face and body.

3. Diarhea, various stomach upsets.

4. The body may drop forward or back.

5. Feeling of being pushed.

6. Feeling as though ones head were twisted forward and back.

7. The mouth chews, opens or the lips pursed.

8. The body sways as a tree blown' by the wind.

9. The body bows and may fall right down.

10. The body jumps.

11. Fidgeting arms or legs may be razed.

12. The body may thurst itself forward or back.

13. Silvery—grey colour as of pearl.

14. Vayo Dhatu 6.

e) Pharana piti.

1. Coldness spreads thoughout the body.

2. Peace sets in.

3. Itching all over the body.

4. Drowziness, one does not wish to open ones eyes.

5. One does not wish to move the body.

6. Thrilling from head to foot.

7. The body cool as though taking a bath or touching ice.

8. Blue or green as of gay banana leaves or emerald.

9. *Itching as though ants were crawling on the face.*

10. *Akāsa Dhatu. 10.*

That is the ent of five Pitis.

3. *Passaddhi, which means tranquillity of mind and mental Properties.*

a) *Quiet peace as of attainment (Sampatti)*
b) *Without annoyance and incoherent.*
c) *Acknowledgement easy.*
d) *Comfortably cool—no desire to fidget.*
e) *Satisfaction with the activity of acknowledgement.*
f) *Feeling subsides as though falling asleep.*
g) *Actions light and advoit.*
h) *Concentration good, no forgetulness.*
i) *Thoughts quite clear.*
j) *He who is of harsh and angry tempre[illegible]*

will see that the Dhamma is deep and that in future he will replere evilly good.

k) *The man who is of foolish conduct drunken, will be able to give up such habits in future and become a different man.*

4. *Sukha, which means Happiness.*

a) *Comfort.*
b) *Pleasure, enjoyment, not wishing to leave, but instead to continue long.*
c) *Wishing to speak of results which one has already gained.*
d) *Gladness such as one cannot ruppress.*
e) *Some will say that since they were born they have never known such happiness.*
f) *One thinks much of the virtue of ones teacher.*
[illegible] *feels that he is near you ready to help*

at all times.

5. *Saddha : Faith, confidence.*

a) To much faith.

b) One wishes to make everybody come and practise.

c) One wishes to persuade those near us to practise.

d) One wtshes to repay the kindness of the meditatin organization.

e) One wishes to procede further quickly.

f) One wishes to make merit and give alms, build and repair in various wrys.

g) Thinking about the virtue of he who persuaded one to practise.

h) One wishes to take things to offer to ones teacher.

i) One wishes to go off and be ordained.

j) One wishes to stay long and not to leave.

k) one wishes to go and stay in a quist and peacefull place.

l) Decission to practise to completion.

6. *Paggaha : Effort.*

a) more effort than necessary.

b) Intention to practise truely even untill death without hanging back.

c) Nothing but effort, concentration insufficient, the mindfullness becoming scattered, Samadhi is absent.

7. *Upatthana : Mindfullness.*

a) Excess of mind fullness which makes one leave acknowledgement of the present in favour of thinking of the past.

b) Remembering happenings which took place in the past.

c) It seems that one may recall past lives.

8. Nāna : Knowledge.

a) Book learning becomes mixed with ones practice. One misunderstands but thinks that one is right; Tendency to slow of ; disagree with ones teacher.

b) Deviding ones object thus : Rising of belly is "arising"; falling of the belly is "Ceasing"

c) Thinking of various principles which one knows of or has studied.

d) One cannot grasp the present, mostly it is "Vipassathink" in which we build up "thought out knowledge" Cinta nana.

9. Upekkha : : Evenmindedness, disinterest, equanimity.

a) The mind is silent, not pleased, not displeased, forgetfull, rising and falling indistinct,

at times imperceptible.

b) Absent minded, unable to think of anything.

c) At times rising and falling are visible, at others imperceptible

d) Incurious, mind peacefull.

e) Not seeking to attain anything.

f) When we come into contect with objects good or bad our fellings remain uneffected, not pleased not displeased yet unable to acknowledge, the mind is allowed to follow any exterior objects.

10. Nikanti : Delight.

a) Satisfaction in various abjects.

b) Satisfaction in: Joy, Happiness, Confidence, Effort, Knowledge, Evenmindedness.

c) Satisfaction in various Nimittas.

The end of the 10 Upakilesas.

4. Udayabbayanana.

a) *One sees that rising and falling consist of 2—3—4–5—or 6 stages.*

b) *Rising and falling isdappear by stages.*

c) *Various distourbances disappear after one or two acknowledgements.*

d) *Acknowledgement clear and comfortable.*

e) *Nimittas disappear with two or three acknowledgements "Thus seeing, thus seeing".*

f) *Clear light similar to electrict light.*

g) *The begining and end of rising and the begining and end of falling are clearly visible.*

h) *While sitting one drops forward or back as though falling asleep. Some drop heavily, Some lightly. It seems that one is tired but in fact concentration is good. This is called the breathing of Santati or Continuity of the gropes of existance*

by way of the three characteristics :— Anicca, Dukkha and Anatta, thus :–

1. Rising and falling become quick and then jerk (loose balance) to a stop. This is Anicca.

2. Rising and falling become light and even then jerk to a stop. This is Anatta.

3. Rising and falling become hard and abstructed. This is Dukkha.

i) *These with good Samadhi will experience ceasing at frequent internals as though falling into an abyss or going through an air pocket, but the body remains still without droping.*

5. Bhanganana

a) *The end of rising and the end of falling seem clear.*

b) *The objects on which we concentrate are unclear. Rising and falling are vugue.*

c) Rising, falling disappear when one acknow- ledges them so one must acknowledge : "Knowing thus, knowing thus" instead.

d) As though one were not acknowledging any- thing.

e) Rising and falling and the mine of the knower disappear. But the practicer will notice that Rupa disappears first followed by Nama. But in fact they disappear dimultaniously. For when the Citta disappears first, the Citta follows as khowledge.

f) Rising and falling are distent and faint.

g) There is a feeling of tightness and one is enable to see the continuity of rising and falling. One Citta disappears and a second follows as knowledge of this.

h) Acknowledgement is insuffeciently clear

because, its various of objects are extreme.

i) At times there is only rising and falling, oneself disappears.

j) There is the symptom of warmth which peases over the body.

k) Insensitivity as though one were covered with a net.

l) The mind and its object disappear together.

m) The first time Rupa vanished while the mind remained, further, however, the object disappears, the mind goes also,

n) Some people find that rising and falling cease for only a short time, others for as long as 2-3-4- days untill they are bored. One must wake them walk more.

o) Uppāda, Thiti, Bhanga, that is Arising, Exis- ting and Ceasing are all present, but one is not

interested in them. One observes only the ceasing of Nama—Rupa.

p) *The internal objects, rising and falling, are unclear. External objects, standing, sitting, trees, ones–coll, all seem to shake.*

q) *One sees everything as though looking at a field in foggy weather, vague and unclear,*

r) *If one looks at the sky it seems that the air vibrets.*

s) *Rising and falling suddenly vanish, suddenly reappear.*

6. Bhayanana

a) *The objects one acknowledges are present at the same time as the mind which knows this and they vanish together.*

b) *There is fear, but not the common sort as of ghosts.*

c) *When one sees Nama-Rupa disappear, become nothing, one is induced to fear.*

d) *One feels neuvalgia pains as though suffering from a nervous desease. Walking or standing still it is the same.*

e) *Same think of their friends, their relatives, and they cry.*

f) *Some are very much afraid at whatever they see, be it a jug of water or a bed–post.*

g) *Formerly it was thought that Nama–Rupa were good, but now it is known the Nama–Rupa are completely unsubstantial.*

h) *Not happy, not pleased, not enjoying oneself.*

i) *Some realize that they are afraid but feel that it is not real fear.*

7. Adinavanana

a) *Rising and falling disappear by stages,*

appearance vague and unclear.

b) *Bad, ugly, tiresome.*

c) *Nama—Rupa appear quick, but one can acknowledge well.*

d) *There is nothing but a bad situation which is a cause of suffering because of the arising and splitting in Nama-Rupa which are the three characteristics.*

e) *In contrast to former days. One cannot acknowledge well by way of the ege, ear, nose, toungue, body, mind.*

8. Nibbidanana.

a) *All objects are tiresome, ugly.*

b) *One feels day as though lazy. but the ability to acknowledge well is still present.*

c) *Without joy, bored, sorrowfull, as though last and seperated from that which one loves, and*

prefer to.

d) *Formerly one heard people say that they were hored, now one really knows what boredom is.*

e) *Formerly one may have thought that only Hell was bad and that Heaven and the Humen world were alright. But at this stage one feels that Nibbana is the only good. Out side of that there is nothing good. Ones mind beginst to bend itself towards the surch for Nibbana.*

f) *One acknowledges that Nama—Rupa are not at all pleasent.*

g) *One feels that everything is bad in everyway une that one cannot enjoy oneself anywhere.*

h) *One does not wish to meet or speak with anyone, but simply to remain in ones room.*

i) *One feels dry as though living in the middle of a field in which all the grass has been burned up*

d) *The body is stiff like entering Bhalasamapati but ones mind is still active: the ear can still hear.*

e) *Tigklet, heavy as though a stone or log of wood were on top of one.*

f) *One feels hot throughout the body.*

g) *One feels uncomfortable.*

11. Sankharupekkhanana.

a) *Not frightened, not glad, indifferent. Existing as Nama–Rupa are no more than existing as rising and falling.*

b) *Not happy, not sad. Mindfulness is present. Consciousness is clear. One is not thoughtless with regard to Nama and Rupa.*

c) *Rememberence easy. Acknowledgement without difficulty.*

d) *Good concentration, the mind remain peaceful and smooth for a long time like a car running*

on a well mettled road. One feels satisfied and may forget the time.

e) *Samadhi becomes extreamly refined as pastry when kneeded by a skilled pastry cook (?)*

f) *No uneasyness of mind, no disturbance, from sounds, smells, tastes, do not trouble one.*

g) *Various pains and deseases such as, paralysis, is nervious disorders may go away.*

h) *Thus it may be said that in this Nana one feels disinterested. Acknowledgement is easy, and feeling satisfied one may forget the time. If one plans to sit for half an hour one may well sit a full hour.*

12. Anulomanana

Anulomanana means that knowing comes in progressive stages in the following order:—

a) *The progression follows the low Nanas beginning with the fourth Nana untill twelfth.*

b) *The progression follows the higher Nanas, that is it follows the 37 Bodhipakkhiyadhammas. the 4 Satipatthanas, the 4 Sammappadhanas, the 4 Iddhipadas, the 4 Indriyas and the 5 Balas. etc,.*

The Anulomanana is characterised by the following knowledge. the 3 characteristicts:—

---

1. Anicca: He who has practised characty or kept the precepts will enter the path by way of Aniccam. Thus when rising and falling become quick then suddenly cease. He knows clearly that whether the ceasing occurs when rising or falling, sitting or touching, that quick breathing is Anicca. The knowledge of this ceasing whenever it may be is Anulomanana. But there must be

no doubt or consideration. One must nearly know and see in the absolute present.

2. Dukhha. He who has practised Samatha previously will attain by way of Dukkha. Thus when one acknowledge rising and falling or sitting and touching it becomes abstracted. When one continue to acknowledge ceasing will occur in the rising and falling or the sitting and touching.

This symptom of this abstuction and discomportable Dukkha.

The knowledge of ceasing in rising and falling or sitting and touching is Anulomanana.

3. Anatta: He who has practised Vipassana beforehand or who has been interested in Vipassana in former lives will attain by way of Anatta, thus rising and falling become steady, and even sparsely and then cease. The practicer will see

end, it ceasing, its finish. This is the Magga Sacca. given thus in Pali : "Nirodhappajanana Magga Saccanam". The wisdom which sees that which is Dukkha and where its cause ceases, this is Magga Sacca.

13. Gotrabhunana.

Gotrabhu Nana is that knowledge which reperates one from ones former worldly state. Nama-Rupa together with the mind which knows cease, become peacefull, become quiet. That is they reach Nibbana itself and, take Nibbana as object. When feeling begins to break off, that is the Gotrabhu Nana. It is given in Pali thus :–

1. Uppadam abhibhuyyatiti gotrabhu : Knowledge which covers arising. That called Gotrabhu.

2. Pavattam abhibhuyyatiti gotrabhu : Knowledge which covers the continuance of Nama-Rupa. That called Gotrabhu.

3. Bahiddhasamkharanimittam abhibhyyatiti gotrabhu : Knowledge which covers external Nama—Rupa. That called Gotrabhu.

4. Anuppadam pakkhandatiti gotrabhu: Knowledge which moves towards cesation. That called Gotrabhu.

5. Appavattam nirodham nibbaham pakkhandhatiti gotrabhu: Khowledge which approaches discontinuance, that is cesation, Nibbana. That called Gotrabhu.

6. Uppadam abhibhuyyitva anuppadam pakkhandatiti gotrabhu: Wisdom which covers arising and then approaches none arising. That called Gotrabhu.

The mouning may be summerized thus : When feeling breaks off for the first time, that moment is called Gotrabhu Nana, which is in between the Lokiya

and Lokutara.

14. Magganana

The moment which existists immediatly following the breaking off of feeling is the Magga. The Kilesas are cut off by "Samucchedpahara, overcoming by destruction," Sakaha Ditthi, personality belief, "Vicikiccha, doubt, Silabbata–Paramasa, Attachement to Rules and Riual, all all are completely destroyed in this Nana. This Nana has Nibbana as object and Nibbana is reached by it. This Nana is Lokutara.

15. Phalanana

Phala Nana is the fruit of the path which follows immediatly upon the moment in which the Magga is founded, Phala-citta has Nibbana as object for two or three moments. This Nana is Lokutara.

16. Paccavekkhnanana

Paccavekkhana Nana consists of the consideration of those Kilesas still remaining. There are five sorts of consideration as follows:–

a) Consideration of the Path. "We have come by this path."

b) Consideration of the fruit: We have gained thy this result."

c) Consideration of Likesas which have been destroyed. "We have destroyed such and such Kilesas."

d) Consideration of Kilesas yet to be destroyed. "Such and such Kilesas are still present.

e) Consideration of Nibbana: "Such Dhammas of distinction have arisen in us due to having Nibbana as objact.

Concusion: The acknowledgement of the practicer who concentrates on rising and falling, when he attains the Path, the Fruit, and Nibbana,

has three possible symptoms, Anicca, Dukkha, Anatta, as has been explained already, buty this Paccavekkhana Nana is a period of consideration, after we have acknowledge continuousiy and experienced ceasing of feeling, and after we have regained consciousness, "What happened to me?" Then one acknowledges again quickly. Rising and falling seen cleaner than usual. The consideration will take the form of, "Eh! What happened to me?". This is Paccavekkhana Nana.

Phalasamapathi: is the examination of the effect of the Path along which one has passed, and the wish to make the mind peacefull and the wish to make the mind peacefull, quiet by not feeling the body far from five minutes to twenty-four hours, seven days, or if you like, seven nights. It all depends of your concentration. If concentra-